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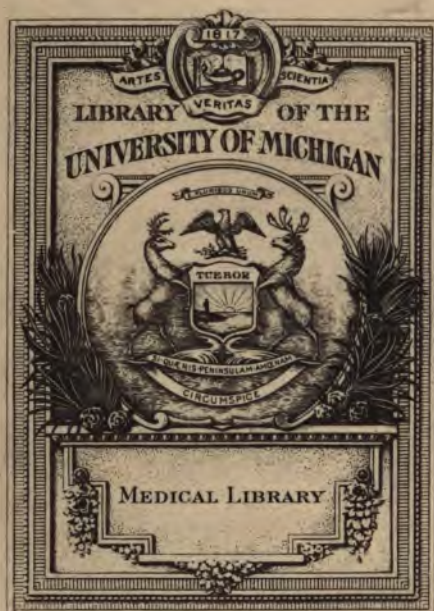
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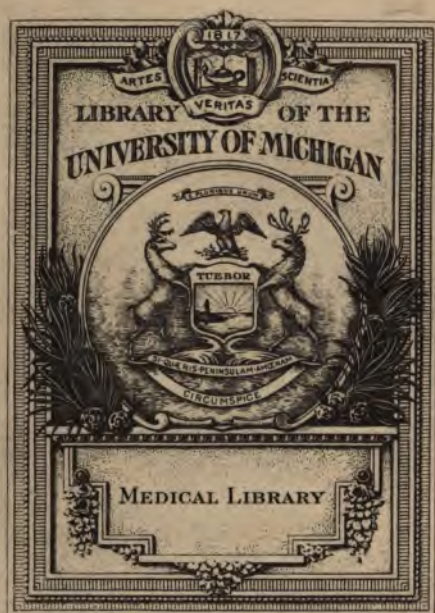
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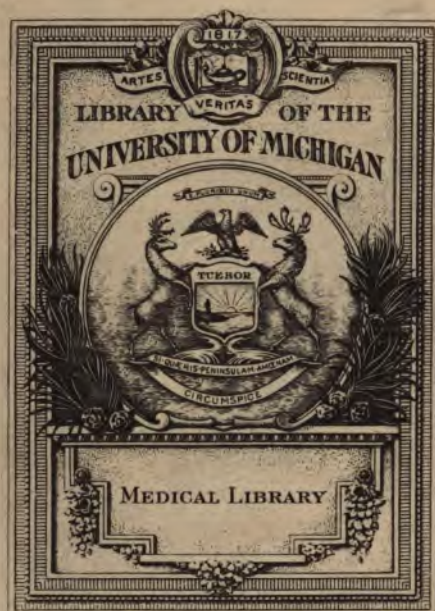




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Geo A McAllister
THE

JOURNAL OF HEALTH.

CONDUCTED BY AN

ASSOCIATION OF PHYSICIANS.

Health—the poor man's riches, the rich man's bliss.

VOLUME I.



Philadelphia:

PUBLISHED AT NO. 108 CHESNUT STREET.

STEREOTYPED BY L. JOHNSON.

.....

1830.

[4th Improved Edition.]

Eastern District of Pennsylvania, to wit:

BE IT REMEMBERED, That on the seventeenth day of August, in the fifty-fifth year of the Independence of the United States of America, A. D. 1830, HENRY H. PORTER, of the said District, has deposited in this office the title of a book, the right whereof he claims as proprietor, in the words following, to wit:

"The Journal of Health. Conducted by an Association of Physicians. 'Health—the poor man's riches, the rich man's bliss.' Volume I."

In conformity to the Act of the Congress of the United States, entitled, "An Act for the Encouragement of Learning, by securing the copies of maps, charts, and books, to the Authors and Proprietors of such copies, during the times therein mentioned," and also to the act, entitled, "An Act Supplementary to an Act, entitled 'An Act for the Encouragement of Learning, by securing the copies of maps, charts, and books, to the authors and proprietors of such copies during the times therein mentioned,' and extending the benefits thereof to the arts of designing, engraving, and etching historical and other prints."

D. CALDWELL,
Clerk of the Eastern District of Pennsylvania.

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THE
JOURNAL OF HEALTH.

CONDUCTED BY AN ASSOCIATION OF PHYSICIANS.

Health—the poor man's riches, the rich man's bliss.

NO. 1. PHILADELPHIA, SEPTEMBER, 9, 1829. VOL. 1.

PROSPECTUS.

For the information of their medical brethren, whose assistance they invoke, and of the public at large, for whom the work is mainly intended—the conductors of the *Journal of Health* deem it proper to state with brevity, the aim and scope of their efforts.

Deeply impressed with a belief, that mankind might be saved a large amount of suffering and disease, by a suitable knowledge of the natural laws to which the human frame is subjected, they propose laying down plain precepts, in easy style and familiar language, for the regulation of all the physical agents necessary to health, and to point out under what circumstances of excess and misapplication they become injurious and fatal.

The properties of the air, in its several states of heat, coldness, dryness, moisture, and electricity; the relative effects of the different articles of solid and liquid aliment; the manner in which the locomotive organs, senses, and brain, are most beneficially exercised, and how, and under what circumstances, morbidly impressed; clothing, for protection against atmospherical vicissitudes, and a cause of disease, when under the direction of absurd fashions; bathing and frictions, and the use of mineral waters—shall be prominent topics for inquiry and investigation in this Journal.

The modifying influence of climate and localities; legislation, national and corporate, on health—a branch of study usually designated by the term Medical Police—will furnish subjects fraught with instruction, not less than amusing and curious research.

The value of dietetic rules shall be continually enforced, and the blessings of temperance dwelt on, with emphasis proportionate to their high importance and deplorable neglect. Physical

Vol. I.—1

education—so momentous a question for the lives of children, and happiness of their parents—shall be discussed in a spirit of impartiality, and with the aid of all the data which have been furnished by enlightened experience.

The Journal of Health will on all occasions be found in opposition to empiricism; whether it be in the form of nursery gossip, mendacious reports of nostrum makers and venders or recommendations of even scientifically compounded prescriptions, without the special direction of a physician—the only competent judge in the individual case of disease under his care.

The prevention of diseases incidentally arising out of the practice of the different professions, arts, and trades, will be laid down with clearness and precision; nor shall the situation of those engaged in naval and military life, be overlooked in this branch of the subject.

Divested of professional language and details, and varied in its contents, the Journal of Health will, it is hoped, engage the attention and favour of the female reader, whose amusement and instruction shall be constantly kept in view during the prosecution of the work.

Health was personified, in the mythology of the ancients, by the goddess Hygeia. With equal nature and poetry, they indicated as her favourite abodes, spots most remarkable for sylvan beauty—the mountain side with its shady grove, or the undulations of hill and dale, with the clear meandering stream, while over the whole expanse blew the light western and southern breeze. She received no sacrifices of blood or oriental perfumes: her altar was strewed with flowers; her festivals were kept with the music of the shepherd's pipe, and the dance of the rustic maidens. Temples were erected to her in the cities; but she was most appropriately invoked in the sports of the gymnasium and palestra. Here the youth were trained to endurance of fatigue, and acquired that strength of body and contempt of danger, which made them the terror of their enemies. As at once a relaxation from the severer exercises, and a means of renovating their vigour, they had frequent recourse to bathing. At Rome, the combatants in racing and wrestling, pitching the quoit and throwing the javelin—while yet warm and panting, would plunge into the Tiber. To this the poet of the Seasons alludes, when he says—

“————— Hence the limbs
Knit into force; and the same Roman arm
That rose victorious o'er the conquer'd earth,
First learn'd, while tender, to subdue the wave.”

Hygeia is ever the companion of true liberty, not less than of orderly habits and pure morals. The periods of the greatest degradation of the human species, from misrule and vice, have been also those of the most destructive pestilence; and hence it has been truly said, that general health is inconsistent with extreme servitude. The fourteenth century, in which the night of ignorance and barbarism was darkest in Europe, was also the age of the most numerous and almost universal plagues. With freedom and equal rights, are associated diligence and success in the culture of the soil, and consequently greater purity of the air; dwellings are raised with a view not merely to temporary convenience, but permanent comfort; food is abundant and nutritious; and the freeman is not afraid of tempting the cupidity of tyrannical superiors by a display of attire, either called for by his wants, or dictated by his taste.

Greece, with the loss of her liberty and the ruin of her cities, has an altered climate; and the country surrounding Rome, which could in ancient times boast of its hundred cities, is now a waste, tenanted by a scattered peasantry, who wear on their countenances the hue of disease and the imprint of slavery. Contrasted with this picture is the reverse change brought about by the free and frugal Hollanders, who converted dreary swamps into green and fertile fields, and built numerous and flourishing cities, on spots where the foot of man could not once have trodden with safety.

In every code of laws framed with an eye to the general good, there have been incorporated in it precepts for the preservation of health, and prevention of disease. Climate has been productive of the most remarkable differences in this branch of legislation. Without bearing this in mind, we should consider as absurd many of the injunctions of Moses and Mahomet, which were rendered of imperative necessity by the peculiar situation of the inhabitants of warm latitudes. In legislation like our own, which fluctuates with the wants and wishes of the people, it is very evident that a knowledge of rational precepts for the preservation of health, or, as they are technically called, the laws of Hygeine, must be of paramount value to guide to the enactment of good laws. This is a question of high interest to every citizen, whether he regard his individual welfare, or the flourishing condition of the body politic.

POPULAR ERROR—STRENGTH AND DEBILITY.

A popular error, the fruitful source of improper habits and of disease, is the fear of debility. Weakness or exhaustion is

looked upon as the chief cause, either remote or immediate, of nearly all the physical suffering to which the human system is liable. To guard against debility, therefore, or to remove it when present, occupies much of the attention and solicitude of the public mind; and upon these two points many ruinous mistakes are hourly committed. If the means pointed out by nature herself, as the best to preserve the body in the free and vigorous performance of all its various functions, were those popularly employed to shield it from debility—no harm, but on the contrary, much good would result. If a plain and temperate diet, a due degree of appropriate exercise, pure air, proper clothing, in connexion with an unsullied conscience and a cheerful mind—were the remedies to which men were in the habit of resorting, to sustain the strength of their systems, the “*mens sana in corpore sano*” would be a far more common possession than is now the case: unfortunately, however, a very different course of conduct is in general pursued.

From an ignorance of the rules of health, and their consequent violation, the integrity of some internal organ is impaired—it can no longer perform its functions with that degree of perfection and regularity necessary to the well-being of the system. If it be an organ essential to life, every other suffers with it, and the individual is incapacitated from his accustomed bodily or mental labour. According to his own account, he is in a state of debility. This, to a certain extent, is true; but it is a debility that can be removed only by restoring to health the organ primarily affected: a task for which the experienced and skilful physician is alone competent. But the sufferer is himself of a different opinion: he is debilitated; all he requires is something to restore strength to his system generally; additional and more stimulating food; some cordial or elixir—some potent tonic! These are soon obtained; a momentary excitement is the result, to sustain which requires their frequent repetition: but so far from any permanent advantage resulting from their use, the symptoms advance with increased rapidity; the individual becomes more and more exhausted; and, if he fall not a speedy victim to the disease itself, he too often does to the effects of intemperate habits induced by the remedies to which he has had recourse.

It is not merely in disease, that erroneous opinions in regard to debility, are productive of evil effects. During health, the same injudicious means are resorted to, to sustain the strength of the system, as are supposed capable of restoring it, when absent.

The infant in the nursery is too often pampered into disease, under the ridiculous notion of ministering to its strength; while every day, the adult, to augment his vigour or prevent debility

—to accelerate digestion, or to guard his system from the supposed weakening influence of external agents,—pours into his stomach a variety of articles, the direct tendency of which is to destroy the functions of the latter organ, and to spread disease, suffering, and debility, through every portion of the body.

The means of avoiding disease, (temperance, pure air, exercise, and the subjection of the animal passions,) are the only ones capable of increasing and maintaining the physical strength of the system: from the inventions of the cook, the products of the still, or the combinations of the apothecary, directly opposite effects invariably result.

Of the truth of these remarks we have a striking instance in the life of Cornaro, a noble Venetian who died at Padua in 1565, in the ninety-eighth year of his age. Having lived freely in his youth, he injured his health, which he re-established by strict temperance and well-regulated exercise; while by exerting his reason and philosophy he also conquered his temper, which was naturally impatient and bad. In his eighty-third year, he thus describes himself—

“I now enjoy a vigorous state of body and of mind. I mount my horse from the level ground; I climb steep ascents with ease; and have lately wrote a comedy full of innocent mirth and raillery. When I return home either from private business or from the senate, I have eleven grandchildren, with whose education, amusement, and songs I am greatly delighted; and I frequently sing with them, for my voice is clearer and stronger now, than ever it was in my youth. In short, I am in all respects happy, and quite a stranger to the doleful, morose, dying life of lame, deaf, and blind old age,—worn out with intemperance.”

VACCINATION—SMALL-POX.

We are sorry to see copied into some of our newspapers, a paragraph from one of Edinburgh, in which the writer, after stating that the small-pox is extremely prevalent among the higher classes of society, adds; it seems to have been now thoroughly ascertained, that the preventive quality of vaccination wears out in seven or eight years. We, in the city of Philadelphia, have most cogent and convincing proofs to the contrary of this opinion, which, if substantiated, would tend to do away with vaccination entirely. We should say, in the language of the professional men, who gave a history of the Small-pox epidemic in this city, during the years 1823 and 1824, “that the protecting power of the vaccine virus, on per-

sons who have been duly subjected to its influence is not diminished or destroyed by the length of time from its first introduction into the bodies of such persons; and that no proportion whatever, exists between its efficacy and the recency or remoteness of the epoch, when the constitution was placed under the influence of the virus."

They who speak so lightly of the protecting power of vaccination at this time, affect to believe that the matter of cow-pock is not as efficient as it was on its first introduction. They forget, or are ignorant of the fact, that in the very first years of the new practice, in the hands of Drs. Jenner and Pearson, there were instances of persons who had been duly vaccinated, becoming subsequently affected with small-pox. But mark the difference between the hypotheses of these gentlemen, and the unbelievers at the present day. The former thought that the occurrence of small-pox, was owing to the *shortness* of the time that had elapsed after vaccination, the latter, that it is on account of the *length* of the time that has transpired since the operation. Can both opinions be correct,—or are not both wrong? The attack of small-pox after proper vaccination, is to be explained by the peculiar constitution of the individual, and the particular state of the season or atmosphere, by which a greater proneness than usual to the disease is induced.

After all, when we reflect on the small proportion of the vaccinated who, under all exposures, have suffered from an attack of small-pox; and then on the shortness of this attack, its little danger, and the very, very small mortality from it, we have every reason for still regarding vaccination as one of the greatest blessings to mankind. Out of 64 persons who had been vaccinated and who afterwards had the small-pox in this city in the years above mentioned, there was but one death, and that under circumstances that would have made this event probable without the coming on of small-pox. At this same period there were some died, both of those who had been inoculated for the small-pox in earlier life, and who had had it naturally. Of 135 who had never been vaccinated nor inoculated there were 85 deaths.

ANIMAL AND VEGETABLE FOOD.

It is amusing to hear a nervous female, whose daily exercise consists in going up and down stairs two or three times a day and shopping once a week, complain that she cannot preserve her strength unless she eats freely of some kind of meat and takes her twice daily potations of strong coffee, to say nothing of porter, or wine sangaree. The same opinion prevails among

all classes of our community—A child (in the arms) cannot, it is thought, thrive unless it have a leg of a chicken, or piece of bacon in its fist to suck: a boy or girl going to school must be gorged with the most substantial aliment at dinner, and perhaps little less at breakfast and supper. The child is crying and screaming every hour in the day—has, after awhile, convulsions,—or obstinate diseases of the skin, or dropsy of the brain.—The little personage going to school complains of head-ach, is fretful and unhappy, and becomes pale and feeble.—The poor books are now blamed for the fault of the dishes, and school is given up. The doctor is next consulted on the best means of restoring strength to the dear creature that has lost its appetite, and can eat nothing but a little cake, or custard, or at most some fat broth. Should he tell the fond mother the unpalatable truth, and desire her to suspend the system of stuffing, and allow her child, for sole food, a little bread and milk diluted with water, and daily exercise in the open air, she will be heard exclaiming in a tone of mingled astonishment and reproach, why doctor, would you starve my child!

For the information of all such misguided persons we would beg leave to state that the large majority of mankind do not eat any animal food, or so sparingly, and at such long intervals, that it cannot be said to form their nourishment. Millions in Asia are sustained by rice alone, with perhaps a little vegetable oil, for seasoning.—In Italy, and southern Europe generally, bread made of the flour of wheat or Indian corn, with lettuce and the like mixed with oil, constitutes the food of the most robust part of its population.—The Lazzaroni of Naples, with forms so active and finely proportioned, cannot even calculate on this much; coarse bread and potatoes is their chief reliance:—their drink of luxury is a glass of iced water slightly acidulated. Hundreds of thousands, we might say millions, of Irish, do not see flesh meat or fish from one week's end to the other. Potatoes and oat meal are their articles of food—if milk can be added it is thought a luxury: yet where shall we find a more healthy and robust population, or one more enduring of bodily fatigue, and exhibiting more mental vivacity? What a contrast between these people and the inhabitants of the extreme north, the timid Laplanders, Esquimaux, Samoideans, whose food is almost entirely animal!

POWER OF THE IMAGINATION.

Montaigne tells of a certain king of Italy, from whose head horns grew out, after he had spent a night in dreaming about the bull fights, at which he had assisted the day before. It is

hardly necessary for us to stretch our own imaginations so far as to believe this story. The annals of disease and empiricism furnish, however, abundant facts to show the force of this faculty of the mind over the body. At the time that Perkins's metallic tractors were producing such wonderful effects by being rubbed over pained and diseased parts,—Dr. Haygarth, in Bath, and Mr. Smith, in Bristol, made mock tractors of painted wood, and applied them with all due form and solemnity, to patients labouring under chronic rheumatism. They were assured by these persons that the greatest relief was obtained in consequence.

The wonderful effects of animal magnetism are for the most part susceptible of a similar explanation. Among the most extraordinary of these, is a case which now engages the attention of the medical and philosophical world at Paris. A lady in that city, who had for a long time suffered from incurable cancer of the breast, finally consented to have it removed by the knife. But she dreaded the pain of the operation, which she was well aware would be extreme in her case: on this point she was made easy by an animal magnetizer, Mr. Chapelain, so successfully exerting his skill as to render her entirely insensible to all physical impressions whatever.—In this state of trance, as the reporter calls it, the diseased part was cut out by the surgeon, M. Cloquet, without the patient evincing the slightest sensation of pain or uneasiness: there was no change in her features, nor the least acceleration of pulse; she conversed calmly with those around her. This insensibility lasted forty-eight hours. On recovering from it, her surprise was so great at finding the operation fully completed, that M. Chapelain deemed it most prudent, in order to prevent convulsions, to put her once more in a trance.—This was done at every dressing of the wound, and except on one or two points, no complaint of pain was ever made.

On the fourteenth day from the operation, this person was walking about; but she died soon after of an inflammation, with dropsy, of the chest.

THE CRAVAT.

On the propriety of covering the neck, in men, the ancients entertained very different ideas from those which prevail at the present day. The Romans, in particular, left this part of the body uncovered, excepting in inclement weather, when the toga was held around the throat with the hand. They knew nothing of the modern cravat; though under certain circumstances of disease, or in coming out of the warm bath, they were in the habit of wearing upon the neck the *focale*—a kind of collar formed of silk, cotton, or wool. This, however, we

learn from Quintilian, it was considered effeminate to make use of in public, excepting under the same circumstances in which a covering to the head and legs was permissible.

• *Palliolum sicut fascias et focalia excusare potest valetudo.*”

The question as to grace and health, upon this point, will probably be decided in favour of the Romans. That the cravat by no means contributes to the beauty of the figure, will be confessed by every individual of taste, and hence the best masters in sculpture and painting, endeavour, whenever it is possible, to free the neck from it in their busts and portraits.

That it is not essential to health, even in our uncertain climate, is also evinced by the fact, that in the female sex, those parts of the neck and throat which in man are enveloped with so much care by numerous folds of muslin or cambric, are left uncovered with impunity during all seasons: on the contrary, the custom of covering the neck too warmly, it is more than probable, is not unfrequently the cause of disease.

We do not object to a light and loose cravat, particularly in winter; we should even recommend its use, did the laws in regard to dress emanate from the study of the physician, instead of the shopboard of the tailor or the saloon of some fashionable milliner: as conservators of health we may, however, be permitted to say, that the constant use of a cravat, too voluminous or composed of too thick materials, renders the neck peculiarly liable to the impression of slight degrees of cold: we believe that to this cause are to be referred many inflammatory affections of the throat. There are indeed few individuals accustomed to wear constantly the cravat now in fashion, who can throw it aside for an hour or two, even in summer, without contracting some degree of hoarseness, and experiencing some uneasiness in the throat; and if exposed to a draught of air, or in the evening, a decided quinsy is often the result.

Around the neck are situated many large bloodvessels connected with the brain, as well as other important organs, which cannot be compressed without injurious consequences. So long as the cravat is loose and light, no inconvenience is experienced; but when it is made to embrace the neck with the grasp of a halter, as was a short time since, and is now, too much the custom, the free return of the blood from the head is impeded; the face becomes red and turgid; and the martyr to fashion experiences pain and an overfulness of the head, without suspecting for a moment, “the source from which his ills arise.” When the body is thrown into exertion with the throat thus begirt, the evil is augmented; and in those of full habits, dangerous affections of the head are the consequence. Vertigo; swooning;

10 *Temperature of the Earth at its Surface and Upper Strata.*

violent bleedings from the nose, difficult to arrest; and even apoplexy,—are said to have resulted from this cause alone.

A highly respectable physician of this city informed us not long since, that several young gentlemen have come under his care, affected with very distressing and almost constant pain of the head and eyes. Finding that in every instance the cravat was drawn too tightly round the neck, he directed it to be worn in the future more loosely: little else was required to relieve them of their complaints.

Percy, a French surgeon of great celebrity, observes, that most of the fashions in dress have been invented to conceal some weakness or deformity. "That of enormous cravats originated from similar motives. It was borrowed by the French from the English, who introduced it in order to conceal the hideous and disgusting scars left upon their necks by the scrofula, a disease endemic and hereditary among the latter: and, strange to say, this fashion too often occasioned in the French, who had the folly to adopt it, scars equally unsightly—the consequence of the inflammations and ulceration in the glands of the neck to which it gave rise."

During all exertions of the body, it is important that the neck be left free from compression. The cravat should be loosened, also, when we are engaged in reading, writing, or profound study; and invariably should it be removed, together with all ligatures from every part of the body, on retiring to sleep—whether at night, or during the day: much evil has been occasioned by a neglect of such precaution.

A great deal more might be said in regard to this subject. We might hint to the singer and public speaker, the injury their voices sustain by a cravat of too great bulk, or one so tightly drawn as to compress the throat and windpipe,—we might warn the young of the danger, when heated by exercise, of throwing off the accustomed covering of the neck,—and a word might be said upon each of those diseases, the presence of which renders the use of a large and tight cravat altogether inadmissible; but we refrain: the goddess of fashion reigns with too despotic a sway, to allow her mandates to be interfered with from mere considerations of comfort or of prudence.

TEMPERATURE OF THE EARTH AT ITS SURFACE AND UPPER STRATA.

The sources of heat are two: first, from, or by the medium of, the sun; second, from the interior of the globe which we inhabit. The temperature at the surface of the earth, varies, as a general

rule, according to the distance from the equator, and elevation above the level of the ocean. The mean annual heat of any given place, is ascertained by the mean of thermometrical observations, made throughout the year at different hours of the day. A more expeditious and nearly accurate method, is to measure the temperature of the springs or common wells, which will give the average of the place. Thus the temperature of the wells and springs in and near Philadelphia, is 52 degrees of Fahrenheit's thermometer, which corresponds very closely with the results from the annual register. This is merely the expression of the fact that at a certain depth below the surface of the earth, the temperature is uniform, unaffected by the hourly diurnal, and monthly changes above. It is known that the mercury in a thermometer, placed in a subterranean gallery of the observatory of Paris has presented since the year 1680, the same elevation—equal to 53 degrees Fahrenheit.

Observations of this nature, carefully made in different regions, lead us to conclude that the variation of mean temperature, in places between the thirtieth and sixtieth degrees of north latitude, allowances being made for local causes, is in the ratio of nearly one degree of Fahrenheit, for every degree of latitude.

It is well known, that the higher we ascend in the air surrounding the earth, the colder it becomes. This decrease of heat, is somewhere about one degree for every ninety yards, in a perpendicular line. Following the surface of the earth, as we ascend mountains, the decrease is about one degree for every hundred and twenty yards. But there is a boundary line beyond which no change is experienced. Perpetual snows prevail on the equator, at an elevation of nearly three miles above the level of the ocean.

The application of this knowledge to the study of climate, and the guidance of the invalid, must be made on a future occasion.

Indelicacy in breathing Impure Air.—Persons who are fond of frequenting unwholesome crowds, such as the warm, full theatre, or dancing assembly, ought, says Trotter, to be informed, that nothing is so indelicate as to breathe *respired air*, or that exhaled from the lungs of other people. To drink of the same cup, is the height of politeness, compared with this custom.

WORMS—DOMESTIC PRACTICE.

A popular doctrine which prevails to a very great extent, is that nearly all the diseases, during a particular period of child-

hood, owe their origin to worms. The moment, therefore, the pallid and suffering countenance of an infant, its restlessness and moans of anguish, indicate it to be the subject of disease, it is forced to swallow, in succession, almost every prescription of reputed virtue in the destruction of these insects. If a worm or two be expelled, and the child recover, the doctrine is confirmed; but even, on the contrary, should none be detected, or death itself take place, suspicion is not for a moment excited that the opinion of the case may have been erroneous, and the remedies administered improper or even pernicious.

The public have yet to learn that worms are by no means such pernicious inmates of the bowels as is generally supposed;—that in a majority of cases they are rather the concomitant than the cause of disease.

Often the symptoms which are ascribed to their presence, indicate rather the commencement of serious disease of the stomach itself, constant in its progress, and in not a few instances, sooner or later extending to the brain, and producing dropsy of this organ. The remedies popularly prescribed for the destruction of worms are, under such circumstances, not merely useless, but in the highest degree improper. They augment the existing mischief, and not unfrequently, hurry on to a fatal termination a disease, which, under proper professional care, might have been speedily cured.

Some of the prescriptions most commonly employed in domestic practice, in these cases, are garlic or tansy steeped in spirits, a strong solution of common salt, pink-root tea, &c. If parents would only reflect that most of these will redden and inflame the skin when applied to it, and that the inner surface of the stomach is far more delicate than the exterior covering of the body; they would certainly pause before they introduced into the former, articles of so acrid and irritating a nature: articles which cannot be administered, even to an adult in a state of health, without producing more or less disturbance, and which, when the stomach is already the seat of disease, can be viewed only in the light of active poisons.

We do not pretend to say that worms are never productive of injurious effects; all we desire is to point out to parents and nurses, the impropriety and even danger of administering, with the view of destroying these animals, active remedies, of the real effects of which they know but little, and during the existence of symptoms, on whose actual cause they are still less informed.

The foregoing remarks apply with equal force to all those articles popularly vended under the imposing appellation of "worm destroyers." Many of these contain ingredients pro-

ductive of deleterious effects under every circumstance. No one of them can be administered to a child without jeopardizing its health, if not its life.

FASTING.

Distinct from religious ordinances and anchorite zeal, fasting has been frequently recommended and practised, as a means of removing incipient disease, and of restoring the body to its customary healthful sensations. Howard, the celebrated philanthropist, used to fast one day in the week. Franklin for a period did the same. Napoleon, when he felt his system unstrung, suspended his wonted repasts, and took exercise on horseback. The list of distinguished names might, if necessary, be increased—but why adduce authority in favour of a practice which the instinct of the brute creation leads them to adopt, whenever they are sick. Happily for them they have no meddling prompters in the shape of well-meaning friends, to force a stomach already enfeebled and loathing its customary food, to digest this or that delicacy—soup, jelly, custard, chocolate and the like. It would be a singular fashion, and yet to the full as rational as the one just mentioned, if on eyes weakened by long exercise in a common light, we were to direct a stream of blue, or violet, or red, or even green light through a prism, in place of keeping them carefully shaded and at rest.

INTEMPERANCE—INSANITY.

The bloated face, and trembling hand—indigestion and dropsy—diseased liver and kidneys,—are common and acknowledged effects of intemperance. By this word intemperance, we do not mean merely drunkenness, but the practice of daily stimulating beyond their healthy and regular beats, the heart and blood vessels, by potations of vinous, malt, or distilled liquors. It is not, perhaps, so generally known that the man of intemperate habits is prone to madness, and of course liable to become the inmate of a hospital, or lunatic asylum. The instances of temporary madness in drunkards are very common. After some days they may recover by suitable medical treatment, but if they return to their evil habits, they are exposed to fresh attacks, which finally prove fatal. A wound or a fractured limb which, in common healthy constitutions, would soon heal, will often excite to frenzy the habitual drunkard, and be the immediate

cause of his death. The chances of recovery from any disease whatever, are infinitely less for the drunkard than the sober man. When the small-pox prevailed so extensively in this city, in 1823-4, we never knew of a drunkard who recovered from an attack of the natural disease; that is, where neither vaccination nor inoculation had been practised. He for the most part died delirious.

But, independent of these instances of temporary and accidental madness, there is a formidable list of the permanent and incurable kind, caused by drunkenness. In a table of 1370 lunatics admitted into the asylum at Cork, Dr. Hallaran says that 160, nearly an eighth of the whole number, were insane from this unhappy indulgence. Though the French are comparatively a sober people, it appears that out of 2507 lunatics admitted into their hospitals, 185 were insane from the same cause. Men are often driven to self destruction by a habit of drunkenness. Out of 213 cases of suicide, published by Professor Casper of Berlin, (in a list of 500) the causes of which were known, 54 were the effects of drunkenness and dissipation.

A Hint to Snuff-takers.—I once attended, said the late Dr. Rush, a gentleman who had been for some time troubled with pains in his stomach, accompanied with a loss of appetite and considerable emaciation. Observing that he frequently practised the taking of snuff, to which I attributed his complaints, I advised him to suspend the use of it. This he accordingly did; and soon began to mend very fast. I was informed by him a few weeks after, that he had gained thirty weight in flesh, and was at that period in the enjoyment of perfect health.—*Rush's MS. Lectures.*

PHYSICAL EDUCATION OF GIRLS.

In the physical education of children, it is not sufficient to consult merely their present ease and well-being; but attention is equally due to whatever is calculated to promote the vigour and usefulness of their future lives, by strengthening the constitution, preserving the limbs in the free exercise of all their motions, and guarantying the system from the deleterious influence of those agents by which it is to be constantly surrounded.

Throughout the whole animal kingdom, the young are prompted by an instinctive impulse to almost constant exercise: conformable to this intimation of nature, the infancy of man should be passed in those harmless gambols which exercise the

limbs, without requiring any minute direction from the head, or the constant guidance of a nurse.

It is well known to physicians, that when attempts are made in early youth, to interfere with the natural movements and exercise of the body,—when, from a false idea of improving the shape, or giving grace to the carriage, children are confined to any particular position for too long a period,—they become restless and uneasy, and their muscles acquire tricks of involuntary motion. Twitching of the features, gesticulations of the limbs, or even dangerous and permanent deformity, may be the result of such unnatural restraint.

From exercise, and the free use of pure air, no child should be debarred: upon these depend, in a great measure, the health, vigour, and cheerfulness of youth; while they contribute essentially to the permanence of the same blessings during adult life.

Error in this respect, it is true, is but of occasional occurrence in the physical education of boys. But how often has an over anxiety for delicacy of complexion in a daughter, or the apprehension that her limbs may become coarse and ungraceful, and her habits vulgar—been the means of debarring her from the enjoyment of either air or exercise to an extent sufficient to ensure the health and activity of the system? The consequence is, that too many females acquire in infancy a feeble, sickly, and languid habit—rendering them capricious and helpless, if not the subjects of suffering, through the whole course of their lives.

The bodily exercises of the two sexes ought, in fact, to be the same. As it is important to secure to both, all the corporeal advantages which nature has formed them to enjoy, both should be permitted, without control, to partake of the same rational means of insuring a continued flow of health and animal spirits, to enable their systems to perform perfectly all the functions of life. Girls should not therefore be confined to a sedentary life within the precincts of the nursery, or at best, permitted a short walk, veiled and defended from every gleam of sunshine, and from every breath of air. The unconstrained enjoyment of their limbs and muscles in the open air, without a ligature to restrain the freedom of their motions, or an ever-watchful eye to curb the lively joy of their unclouded spirits, is equally important to their health and well-being, as to that of their brothers.

To hope to communicate graceful form and motions to the limbs of a child, health and vigour to its constitution, and cheerfulness to its spirits, by confinement, belts, ligatures, and splints, superadded to the lessons of the posture-master—is about as rational as would be the attempt to improve the beauty and vigour of our forest trees, by transferring them to the green-

house, and extending their branches along an artificial framework.

The first occupations of the day, for children, should be abroad, for the benefit of inhaling the morning air. Every person who notices the fact, will be struck with the difference in the health and freshness of complexion, and cheerfulness of feature, exhibited by the child who has spent some time in out-door exercise before its morning meal and task, and the one who passes immediately from its couch to the breakfast table, and thence to study. Children are fond of early rising, when their natural activity of disposition, and disinclination to remain long in a state of quiet have not been counteracted by habits of indulgence.

As much of the day should be passed in the open air, as the weather will permit, and is compatible with those necessary avocations which call for attendance within doors. Nor are we inclined to limit this out-door exercise, in respect to girls, to the season of summer alone. Though female children, as generally educated, may not be able to bear the extremes of heat and cold as well as boys; yet, by proper management, they may be enabled to sustain with as little inconvenience, the transitions of the seasons. A habitual use of the cold bath, when no circumstances are present to forbid its employment, while it contributes to the health of the system generally, is an effectual means of removing that delicacy of constitution which renders an exposure to cold alike disagreeable and prejudicial.

Man's Double Duty.—"As I am a compound of soul and body, I consider myself as obliged to a double scheme of duties; and think I have not fulfilled the business of the day, when I do not thus employ the one in labour and exercise, as well as the other in study and contemplation."—*Addison*.

Were man to live as he should do—*enjoying* every good gift, and *abusing none*,—he would (saving accidents) live to extreme old age without disease.

The JOURNAL OF HEALTH will appear in Numbers of 16 pages each, octavo, on the second and fourth Wednesdays of every month. Price per annum, \$1 25, in advance. Subscriptions and communications (post paid) will be received by JUDAH DOBSON, Agent, No. 108 Chesnut Street, Philadelphia.

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THE
JOURNAL OF HEALTH.

CONDUCTED BY AN ASSOCIATION OF PHYSICIANS.

Health—the poor man's riches, the rich man's bliss.

NO. 2. PHILADELPHIA, SEPTEMBER 23, 1829. VOL. I.

It is just as impossible, says the author of a History of Health, for the same shoe to fit all feet, as it is for the same regimen to agree with all stomachs. The remark is so just, that we have thought the comparison which it contains might be advantageously extended.

In the first place, then, as we know that a shoe of a certain figure and size will be likely to fit the majority of feet, so are we assured by experience that an aliment possessing certain general properties is best adapted to most stomachs. Remarkable deviations from the common standard, are met with in both cases: but we should not, on this account, think of a club-footed gentleman giving the law to shoemakers, any more than we would one of the polyphagous tribe, with a stomach that can digest every thing, from turtle and trout to custard and cucumbers, prescribing rules for regimen. Against the one, St. Crispin would protest, to the very last: against the other, Esculapius would raise his rod, and frown with all the terrors of hypochondriasis on his brow.

Individual differences being admitted in podology and gastrology, that is, in matters pertaining to the feet and stomach, what is the conclusion to be drawn? Why, that every man, and woman too, ought to judge from the experience of their own feelings what is proper in these respects. Now, this is precisely what people will not do. Tell an invalid that a specified article of food is unwholesome, and liable to engender flatulencies, vapours, and queer fantasies, and you are flatly contradicted, with the accompanying assertion, that neighbour such-a-one eats it every day, and yet he is well and cheerful. What is this but equivalent to saying, "that the shoe which I admire as fitting so well my neighbour's foot will not pinch mine." Admirable

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logic ! most uncommon sense ! We have, however, heard it resorted, to in our youthful days, by a London knight of the pestle and mortar—a gentleman apothecary, with a queue and a gold-headed cane, who, besides the profit from the sale of his drugs agreeable to the order of the physician, enjoyed or assumed the privilege of occasionally visiting the sick, and uttering an abundance of little nothings of a very oracular, that is, doubtful meaning. Sometimes a dietetic hint would escape him, and among others was permission to a patient, then a convalescent from a bilious attack, to eat green peas at his dinner. At the next visit, the patient complained grievously of the disturbed night which he had passed, and attributed his uneasiness to the green peas. “Impossible !” exclaimed this second Dr. Ollapod, “I eat them every day at my own dinner !”

Mrs. — complains of sick headach,—she cannot sleep,—she is nervous and unhappy. Advise her to give up drinking coffee and green tea, and to take a walk in the open air every day. She will not consent,—she has taken these beverages so long that they cannot be injurious. The proof by analogy would be, that she wore tight shoes for ten years, without her being lamed by corns. But if she acknowledge that after that time she was obliged to procure shoes of a larger size, on account of the increased tenderness of her feet, ought she not, on the same principle of a probably increased delicacy of her organs of digestion, change the articles of eating and drinking ; even though her palate may relish what her stomach henceforward disowns.

There is a class of persons who know that they use unfitting things, and yet they persevere in their malpractices. They will have their feet pinched, let corns, or gout, or dropsy remonstrate ever so feelingly ;—so, likewise, the cucumbers which caused them such a grievous yesternight, will be eaten to-morrow with the full prospect of the return of certain writhings and contortions, similar to those suffered by poor Laocoon in the embrace of the serpents. Perhaps they act on the same opinion as that of a certain gentleman in olden time, singularly subject to the gout, who, on being urged by his physicians to abandon the use of sallad and smoked meats, jocosely replied, that during the restlessness and torments from the disease, it seemed to him necessary to have some object on which to vent his anger ; and hence, by abusing at one time a beef’s tongue, at another a piece of bacon, he felt himself greatly relieved.

Others, again, persisting to take their neighbour’s measure for their own, dwell largely on the elegance and comfort of this latter, when in fact it is pinching and seriously injuring the very persons whom they cite as example. “Look,” say they, “at Mr. — : he does not live like an ascetic : he takes his pint of wine at dinner, and his tumbler of brandy and water to qualify

the lobster at supper. What do you think, Doctor, of his robust frame and florid face." No answer! After the lapse of a few years, perhaps months, from the date of this question, the Doctor is solicited to visit this model of health, whom he finds deprived of the use of one side of his body,—jokes no longer come trippingly on his tongue; it feebly and tremblingly articulates the commonest replies.

It is then with health as with morals. In both there is a standard by which to regulate our actions. The precise manner of conforming ourselves to each must vary with the disposition and temperament of the individual. But this latitude has its limits, going beyond which we sin against the laws of creation, and are in consequence surely punished, both in body and mind.

STRANGE RUMOURS RESPECTING TEA.

As impartial journalists, we would willingly abstain from giving currency to the late news from Europe of the deleterious principle alleged to have been discovered in green tea, until further and more minute details shall have been furnished on this momentous subject. But others are not swayed by the same cautious spirit with ourselves. Are these persons aware of the hazard they incur in thus giving currency to imputations against this favourite of the ladies,—the soul of evening sociability,—the unloosener of tongues, enlivener of wit, and unveiler of character? Is not "the march of intellect" already sufficiently rapid, without its trampling down, and converting into high-ways of reason, the pleasant little nooks of tea-table gossip, where the palate is delicately flattered with the fragrant infusion, while the ear is not less delicately tickled by the pleasant melange of fact and fiction,—there being just enough of the one of these ingredients to give pungency to the other.

With what additional emphasis would the satirist, were he now alive, repeat his exclamation,

"Tea! how I tremble at thy fatal stream,"

when informed that the most deadly of all poisons, the prussic acid, has been detected in green tea? We shall not attempt to work upon the fears of our readers, by repeating all the accounts of the terrible, prompt, and fatal effects of this acid—how a single drop, in its concentrated state, applied to the tongue of a dog kills it forthwith; the animal, after one or two bounds, falls dead, as if shot to the heart.

When the present alarm shall have somewhat subsided, we shall return to the subject, and state impartially the effects of the "weed of China" on the animal economy.

WATER *versus* ARDENT SPIRITS.

"If," says Hoffman, a celebrated German physician, "there is in nature a remedy which deserves the name of universal, it is, in my opinion, pure water. The use of it is so general, and so necessary to us all, that we can neither live, nor preserve our bodies sound and healthy without it."

Water is the natural drink of plants and animals of every description, and is the only article which can fulfil those ends for which the introduction of a liquid into the human system is demanded. Its use is equally adapted to every age and temperament,—to every season and climate. It facilitates digestion, and, by its fluidity and mildness, promotes that free and equable circulation of the blood and humours through all the vessels of the body, upon which the due performance of every animal function depends.

Hence, in physical strength, in the capability of enduring labour and fatigue, in the vigour and clearness of the intellectual powers, the individuals whose drink is confined entirely to water, far exceed those who substitute for the pure element distilled or fermented liquors.

" Their equal days
 Feel not th' alternate fits of feverish mirth,
 And sick dejection.—
 Blest with divine immunity from ails,
 Long centuries they live; their only fate
 Is ripe old age, and rather sleep than death."

Errors in regard to drink constitute one of the causes to which, in a great measure, are to be attributed the increase of disease as society advances in refinement and luxury. It has been computed, that since the introduction of ardent spirits into common use, more victims have fallen by it alone, than by the sword and pestilence within the same period.

A belief is entertained by many that there are certain circumstances, however, which render the latter a preferable drink to pure water. Ardent spirits are supposed useful to preserve the system from the effects of cold and dampness.—The very contrary is the fact. Though an individual, while under the immediate excitement of the intoxicating draught, may perhaps expose himself with impunity to a degree of coldness and mois-

ture, which would be injurious under other circumstances, yet when the stimulating effects of the liquor have passed away, his system is left in a condition far more subject to their deleterious influence than is that of the man habitually sober.

To drink water during hot weather, or in warm climates, would, it is imagined, lay the system open to the attacks of disease, while a contrary effect is ascribed to the use of ardent spirits. Experience has, however, proved that the latter augment instead of diminishing the pernicious influence of extreme heat. "Rum," says Dr. Bell, "whether used *habitually, moderately*, or in *excessive quantities*, in the West Indies, always diminishes the strength of the body, and renders men more susceptible of disease, and unfit for any service in which vigour or activity is required." Rush very aptly remarks, that we might as well throw oil into a house, the roof of which was on fire, in order to prevent the flames from extending to its inside, as to pour ardent spirits into the stomach to lessen the effects of a hot sun upon the skin.

"I have known," says the same author, "many instances of persons who have followed the most laborious employments for many years, in the open air, and in warm and cold weather, who never drank any thing but water, and enjoyed uninterrupted good health." Dr. Mosely, who resided many years in the West Indies, confirms this remark. "I aver," says the Doctor, "from my own knowledge and custom, as well as the custom and observations of many other people, that those who drink nothing but water, or make it their principal drink, are but little affected by the climate, and can undergo the greatest fatigue without inconvenience, and are never subject to troublesome or dangerous diseases."

The instances in which sudden death has occurred from drinking cold water during a heated condition of the body, may probably be urged in proof of the necessity of tempering the water with a portion of ardent spirits; it is to be remarked, however, that it has been found from observation, that the injurious effects of cold water, under the circumstances here referred to, occur principally, or almost exclusively, in those individuals who are habitually intemperate.

We have spoken above of water as a means of preserving health, and of warding off the attacks of disease. The following fact from the page of ancient history, will show its powers as a restorative means.

Pomponius Atticus, the friend of Cicero, to whom so many works and letters of the latter are addressed, whilst labouring under that uncomfortable state of the mind produced by disease of the stomach, became disgusted with life and resolved to destroy himself. He called together his relations and friends, to

communicate to them his design, and to consult with them upon the species of death he should make choice of. Agrippa, his son-in-law, not daring openly to oppose his resolution, persuaded him to destroy himself by famine; advising him, however, to make use of a little water to alleviate the sufferings which would at first result from entire abstinence. Atticus commenced this regimen, whilst he conversed with his family, philosophised with his intimate friends, and passed many days in thus preparing himself for death. This, however, did not occur; on the contrary, by restricting himself solely to water as his only nourishment, the pains of the stomach and bowels, by which he had been previously tormented, ceased; and he speedily felt himself improved in health and more tranquil in mind. Agrippa now attempted to convince him, that as the disease under which he had laboured was happily removed, he ought to renounce his design of putting a period to his existence. Atticus confessed, at length, the justness of his son-in-law's argument: he accordingly followed his advice, and lived until a very advanced age.

APPROPRIATE EXERCISE.

Scarcely had our first number made its appearance, when the question, What is to be understood by appropriate exercise? was proposed to us. It is our intention, in the future numbers of the Journal, to consider separately the several kinds of exercise, the advantages of each, and the circumstances in which the one or the other is to be preferred. Let the following, for the present, suffice as a general answer to the question.

To render exercise appropriate, during health, it is necessary that motion be communicated to every part susceptible of it; that the breast be dilated beyond the usual bounds of rest; that all the muscles attain the utmost degree of their extension and contraction; that strength, of course, be exerted, and enjoy all its developments. The effects of such exercise, when not carried to the extent of producing undue fatigue, are to promote the circulation of the fluids throughout the body, to render the digestion of food more easy and perfect, to ensure the nutrition of every part of the system, and to enable perspiration and the other excretions to take place with regularity.

THE SUMMER COMPLAINT OF CHILDREN.

Nearly one-fourth of all the deaths among children under two years of age, in the middle and southern states, are reported to

be from the summer complaint alone. To this appalling fact, the attention of parents ought frequently to be directed, more especially as the disease in question is one, the prevention of which lies almost entirely within their own power.

Its chief causes are heated and impure air and errors in regard to diet; hence the disease is almost solely confined to large and crowded cities, and is most prevalent among the children of the poorer classes, who inhabit narrow and confined streets, courts and alleys,—who are badly nursed, and have not a sufficient attention paid to the cleanliness of their persons and clothing. In the country it is seldom met with, excepting in the neighbourhood of marshes, or of low, wet, and otherwise unhealthy situations.

It must be evident, therefore, that one of the most effectual means of preserving children from an attack of this complaint, is to remove them from out the heated and impure air of the city, to a healthy situation in the country, before the extreme heat of the summer commences. It is remarked by Dr. Rush, that he never knew but one instance of an infant being affected with the disease who had been carried into the country in order to avoid it.

But, unfortunately, this change of situation cannot in every instance be effected; the circumstances of a large portion of the community being such, as necessarily to confine them, at all seasons, to the spot in which they happen to reside. Even when a removal from the city cannot be accomplished, though the chances of success are lessened, yet still much may be done towards the prevention of the disease. In such cases the children should occupy, always, the largest and most airy room in the house; if possible, on the second floor. The room should be guarded from exposure to the direct rays of the sun, while a constant and free ventilation is kept up. The utmost cleanliness must also be observed in the room, as well as in the person and clothing of the children.

During the summer months, the daily use of the cold or tepid bath, while it insures the cleanliness of the skin, is a very powerful means of preventing this disease. It should not, therefore, be neglected, provided there is no circumstance connected with the health and constitution of the child to forbid its employment.

In clear weather, and in the cool of the day, children should be frequently carried abroad, in the most open and healthy parts of the neighbourhood; or when the parents have it in their power, a considerable benefit will be derived from repeated rides, in an open carriage, into the neighbouring country.

The numerous steamboats upon the river Delaware which pass at all hours between this city and the Jersey shore, present a very

efficient means of enabling children to enjoy all the benefits of pure, fresh air; and at so trifling an expense as to be within the reach of almost every parent.

The clothing of children should be loose and of a soft texture; and carefully accommodated to the state and changes of the weather, so as to preserve the body of an *even and moderate* temperature. As already remarked, cleanliness of the clothing as well as of the skin, is always indispensable to the health and comfort of children, and should, therefore, be sedulously attended to.

The breast milk of the mother is the proper and only natural food for an infant; "nature does not afford, nor can art supply, any effectual substitute for this fluid." To it, therefore, should children be almost entirely confined, if circumstances will allow of it, until the process of teething has made some progress. After weaning, their diet should consist of such simple articles as are nutritive, easy of digestion, and but little stimulating; all spices or seasoning, with the exception of salt, all sorts of cakes and pastry, butter in every form, unripe and decayed fruit, and distilled or fermented liquors, must be carefully avoided.

When the disease is present, *many* of the foregoing directions are equally important to insure its removal, as they are previously, in order to guard against its occurrence. The circumstance of their being, in general, so little attended to, is one cause of its very great fatality.

Parents should, in this, as in every other complaint of children, be upon their guard against the pretensions of empiricism. Let them be assured that no remedy can be devised capable of curing effectually the summer complaint of children, unless the latter are removed from the influence of those causes by which the disease has been produced: when such removal is effected at a proper period, the lives of their children may in almost every instance be preserved.

It is much to be regretted, that mankind in general, while in the enjoyment of health, pay so little attention to the preservation of so inestimable a blessing. Nothing is more common than to see a miserable object, with a constitution broken down by his own imprudence, and a prey to disease, bathing, walking, riding, and in a word, doing every thing to solicit a return of health,—yet, had his friends recommended these very things to him by way of preventing, the advice would, in all probability, have been treated with contempt, or at least with neglect. Such is the weakness and folly of mankind, and such the want of foresight, even in those who ought to be wiser than others.

IMPURE AIR.

The necessity of pure air to the health and life of an infant, is strongly evinced by the following fact. In the Lying-in-hospital at Dublin, 2944 infants, out of 7650, died in the year 1782, within the first two weeks after their birth, that is, nearly every third child. They almost all died in convulsions: many of them foamed at the mouth, their thumbs were drawn into the palms of their hands, their jaws were locked, and their face was swelled and looked blue, as though they were strangled. This latter circumstance induced the attending physician to conclude that the rooms in the hospital were too confined, and hence that the infants had not a sufficiency of pure air to breathe; the rooms were accordingly enlarged and more fully ventilated. The consequence is, that subsequently not one child died where three formerly were lost.

But it is not the infant alone who experiences the deleterious influence of impure air; at every age of life it is equally destructive to health.

To avoid any mistake, it may be proper here to remark, that the air of a small room, occupied by a number of individuals, or even of a large apartment where crowds are collected together, is rendered impure by the mere act of breathing.

One of the most striking instances of the baneful effects of confined air, respired by a number of persons, is to be found in the circumstance of the individuals who perished in the black hole at Calcutta, with the history of which all our readers must be fully acquainted.

In populous cities the air is rendered impure to a certain extent from the same cause, but it is always to be recollected, that when the air is unconfined, the deleterious matter exhaled from the lungs in breathing, is mixed with so large a mass of the surrounding atmosphere as to be rendered comparatively inert, while by the ordinary currents of wind it is quickly carried to a distance, and there decomposed by a thousand operations of nature. Hence, in cities judiciously located, and so laid out as not to impede the free circulation of the air, the latter is seldom so impure as to affect materially the health of the inhabitants. From these facts we learn the importance of keeping up a constant and free ventilation in our houses, and of shunning, carefully, close and crowded apartments.

It is supposed by some, that fire purifies contaminated air, and renders it again fit for respiration. It is certain, that a fire kept burning in a room where the air is liable to become impure, has a beneficial effect; particularly at those seasons in which the free admission of the external air cannot be resorted to; this results

from the circumstance of the fire rarefying the air already contained in the room, and thus causing its place to be supplied by a constant current of fresh air from without. It is, however, to be recollected, that not only our ordinary fires, but even a lighted candle, when kept in a small room, so closed as to prevent the admission of the external air, instead of purifying, deprives the air of the room of its capability of supporting life.

Parents and nurses should do all in their power to *prevent diseases*; but when a child is taken ill, professional advice ought to be immediately obtained. The diseases of children are, in general, rapid in their progress, and the least delay is always dangerous.

DIETETIC REGIMEN IN FRANCE AND ENGLAND.

What is ordinarily called the influence of climate on the human species ought, in our opinion, to include the effects of the customary aliment which necessarily varies with the geographical situation of each country. Thus, in the north, the stomach calls for animal food and the excitation of spirituous liquours; whilst, in southern regions, bread and fruit only are used, and irritating drinks studiously avoided. The French are more sober than the Germans, because the mild temperature of their country enables them to substitute wine for the beer or distilled liquors of their neighbours. Under the burning sun of the Spanish peninsula, oranges, citrons, and a multitude of other fruits, abounding in juice, attain a maturity unknown in France, and the refreshing and delicious drinks of Spain render the inhabitants still more averse to the effects of spirituous stimuli, while at the same time they care less for wine.

Madame de Stael attributes the severe character of the gloomy mythology of the northern nations to the perpetual fogs and rigorous winters of their climate, and she is perhaps right to a certain extent; but are not these distinctive traits rather the effect of that dulness of intellect so evident in those persons habitually accustomed to the use of violent excitants?

The inhabitants of the south are, on the contrary, gay, lively, and witty, independent of external objects, and much more disposed than the inhabitants of the north to seize upon the frivolous and transitory pleasures which at every moment are presented to them. The Frenchman always evinces a disposition to enter into a hundred trifling projects of pleasure, which the Englishman pretends to despise, while he secretly envies that pliancy of disposition which the climate of his own country denies him: haughty, and impatient, he only loses his heaviness

when *porter* has rendered him inconsiderate and querulous. The extraordinary differences which we observe in the manner of living among the modern European nations, have been principally produced by the use of tea, coffee, sugar, and tobacco; their introduction into common use is one of the most singular conquests of commerce. Who would have supposed, three centuries ago, that the products of China and the West Indies would one day become the habitual aliment of the inhabitants, and the servants even of the rustic population?

The following table, drawn up from authentic documents, may explain, to a certain extent, the difference of manners observable between the two greatest nations of Europe:

Quantity of Sugar, Tea, etc. annually consumed in Great Britain and France.

		England.	France.
Sugar	- - -	lbs. 448,000,000	128,000,000
Tea	- - -	" 22,750,000	195,000
Coffee	- - -	" 8,100,000	20,100,000
Tobacco	- - -	" 16,900,000	7,200,000
Wine	- - -	galls. 6,210,000	700,000,000
Spirituuous liquors	- - -	" 28,020,000	5,700,000
Beer	- - -	" 420,000,000	155,000,000

But to be able to draw conclusions, we give, as follows, the relation which the consumption bears to the population of each country:

For one million.

		English.	French.
Sugar	- - -	lbs. 22,400,000	4,270,000
Tea	- - -	" 1,137,000	6,500
Coffee	- - -	" 405,000	670,000
Tobacco	- - -	" 845,000	273,000
Wine	- - -	galls. 310,000	23,300,000
Liquors	- - -	" 21,000,000	5,170,000

We have selected and translated the preceding article from one of our French medical journals, as calculated to interest the general reader. We hope to be able, on a subsequent occasion, to present a sketch of the proportion of the above articles consumed in the United States, accompanied with such reflections as naturally pertain to the subject of regimen.

A Hint to the Studious.—A celebrated Florentine has aptly said,—A painter will wash his pencils—a smith will look to his

hammer, anvil, and forge—a husbandman will mend his plough-irons, and grind his hatchet, if it be dull—a falconer or huntsman will have an especial care of his hawks, hounds, and horses, &c.—a musician will string and unstring his lute;—the *Literati* alone neglect that instrument, the *Brain*, which they daily use; by which they range over the world, and which, by much study, is consumed.

NAUTICAL HYGIENE.

In conformity with the promise held out to nautical men, in our Prospectus, we select the following letter from a captain of the British navy, in which the good effects of keeping a dry ship, and of attention to clothing and temperance, are most conclusively demonstrated by ample experience. The writer is Captain Murray.*

I attribute the good health enjoyed by the crew of His Majesty's ship *Valorous*, when on the West India station, during the period I had the honour of commanding her, to the following causes. 1st, To the keeping the ship perfectly *dry* and *clean*; 2dly, To habituating the men to the wearing of flannel *next the skin*; 3dly, To the precaution I adopted of giving each man a proportion of his allowance of cocoa *before* he left the ship in the *morning*, either for the purpose of watering, or any other duty he might be sent upon; and, 4thly, To the cheerfulness of the crew.

The *Valorous* sailed from Plymouth on the 24th December, 1823, having just returned from the coast of Labrador and Newfoundland, where she had been stationed two years; the crew, including officers, amounting to 150 men. I had ordered the purser to draw two pair of flannel drawers and two shirts extra for each man, as soon as I knew that our destination was the West Indies; and, on our sailing, I issued two of each to every man and boy in the ship, making the officers of each division responsible for the men of their respective divisions wearing their flannels *during* the day and night; and, at the regular morning nine-o'clock musters, I inspected the crew, personally; for you can hardly conceive the difficulty I have had in *forcing* some of the men to use flannel at first; although I never yet knew one who did not, from choice, adhere to it, when once fairly adopted. The only precaution, after this, was to *see* that,

* We are indebted for this article to the late valuable work of Mr. Combe of Edinburgh, "On the Constitution of Man," to which we shall more than once have occasion to refer in our future numbers.

in bad weather, the watch, when relieved, did not turn-in in their wet clothes, which the young hands were apt to do, if not looked after; and their flannels were shifted every Sunday.

Whenever fresh beef and vegetables could be procured at the contract price, they were always issued in preference to salt provision. Lime juice was issued whenever the men had been fourteen days on ship's provisions: and the crew took their meals on the main deck, except in very bad weather.

The quarter and main decks were scrubbed with sand and water and wet holy-stones, every morning, at day-light. The lower deck, cockpit, and store-rooms, were scrubbed every day, after breakfast, with dry holy-stones and hot sand, until quite *white*, the sand being carefully swept up and thrown overboard. The pump-well was also swabbed out dry, and then scrubbed with holy-stones and hot sand; and here, as well as in every part of the ship which was liable to damp, Brodiestoves were constantly used, until every appearance of humidity vanished. The lower deck and cockpit were washed once every week, in dry weather; but Brodiestoves were constantly kept burning in them until they were quite dry again.

The hammocks were piped up, and in the nettings, from 7 A. M. until dusk, when the men of each watch took down their hammocks alternately, by which means only one half of the hammocks being down at a time, the 'tween decks were not so crowded, and the watch relieved was sure of turning into a dry bed on going below. The bedding was aired every week, once at least. The men were not permitted to go on shore in the heat of the sun, or where there was a probability of their getting *spirituous liquors*; but all hands were indulged with a run on shore, when out of reach of such temptation.

I was employed on the coast of Caraccas, the West India islands, and Gulf of Mexico; and in course of service, I visited Trinidad, Margaritta, Cocha, Cumana, Nueva Barcelona, Lagaira, Porto Cabello, and Maracaibo, on the coast of Caraccas; all the West India islands, from Tobago to Cuba, both inclusive; as Curacoa and Aruba, and several of those places, repeatedly: also to Vera Cruz and Tampico, in the Gulf of Mexico, which you will admit must have given a trial to the constitutions of my men, after two years amongst the icebergs of Labrador, without an intervening summer between that icy coast and the coast of Caraccas; yet I arrived in England, on June 24th, without having buried a single man or officer belonging to the ship, or, indeed, having a single man on the sick list; from which I am satisfied, that a *dry* ship will always be a healthy one in any climate. When in command of the Recruit, of 18 guns, in the year 1809, I was sent to Vera Cruz, where I found the — 46, the — 42, the — 18, and — gun brig; we were joined

by the — 36, and the — 18. During the period we remained at anchor (from eight to ten weeks) the frigates lost from thirty to fifty men each, the brigs sixteen to eighteen, the — most of her crew, with two different commanders; yet the Recruit, although moored in the middle of the squadron, and constant intercourse held with the other ships, did not lose a man, and had none sick. Now, as some of these ships had been as long in the West Indies as the Recruit, we cannot attribute her singularly healthy state to *seasoning*, nor can I to superior cleanliness, because even the breeches of the carronades, and all the pins, were polish-bright in both — and —, which was not the case with the Recruit. Perhaps her healthy state may be attributed to cheerfulness in the men; to my never allowing them to go on shore in the morning on an empty stomach; to the use of dry sand and holy-stone for the ship; to never working them in the sun; perhaps to accident. Were I asked my opinion, I would say, that I firmly believe that cheerfulness contributes more to keep a ship's company healthy than any precaution that can be adopted; and that, with this attainment, combined with the precautions I have mentioned, I would sail for the West Indies with as little anxiety as I would for any other station. My Valorous fellows were as cheerful a set as I ever saw collected together.

PANACEA—THE PRINCE'S CURE.

The power of faith or credulity is often very manifest, both in the cures of charlatanry and the mere visit of a physician of eminence and great reputation. Hence it is, remarks Dr. Lind, that the same remedy will not always produce the same effect even in the same person, and that common remedies often prove wonderfully successful in the hands of bold quacks, but do not answer the purpose in a timorous and distrustful patient. Both general and medical history abounds with examples of this wonder-working power; among the most remarkable of which is the siege of Breda, in Holland, by the Spaniards, in 1625. That city, from a long siege, suffered all the miseries that fatigue, bad provisions, and distress of mind could bring on its inhabitants. Among other misfortunes, scurvy made its appearance, and carried off great numbers. This, added to the other calamities, induced the garrison to incline towards a surrender of that place, when the prince of Orange, anxious to prevent its loss, and unable to relieve the garrison, contrived however to introduce letters addressed to the men, promising them the most speedy assistance. These were accompanied with medicines against the scurvy, said to be of great price, but of still greater efficacy; many more

were to be sent to them. The effects of the deceit were truly astonishing. "Three small vials of medicine," say the narrators, "were given to each physician. It was publicly given out, that three or four days were sufficient to impart a healing virtue to a gallon of the liquor. We now displayed our wonder-working balsam. Nor even were the commanders let into the secret of the cheat upon the soldiers. They flocked in crowds about us, every one soliciting that part may be served for his use. Cheerfulness again appears in every countenance, and a universal faith prevails in the sovereign virtues of the remedies. The effect of this delusion was truly astonishing, for many were quickly and perfectly recovered. Such as had not moved their limbs for a month before, were seen walking the streets with their limbs sound, straight, and whole. They boasted of the Prince's remedy, the motion of the joints being restored by simple friction with oil, and the stomach now of itself performed its office, or at least with a small assistance from medicine. Many who had declared that they had been rendered worse by all former remedies, recovered in a few days, to their inexpressible joy, and the no less general surprise, by their taking what we affirmed to be their gracious Prince's cure."

GALEN'S EXPERIENCE.

We often hear the members of the medical profession tauntingly reminded that they are more eager in laying down rules of regimen than solicitous themselves in following them, and that their own personal experience by no means corresponds with their theories. The charge to a certain extent is not without validity; but the modifying circumstances which tend so much to impair the health and assail even the life of a physician, are not sufficiently considered. Still there are many notable examples of longevity and happy exemption from disease among medical men. For the present we shall content ourselves with adducing the experience of Galen.

This distinguished individual, who wrote so much on the different branches of medicine, received from the Roman Emperor a medal with an honourable inscription; the meaning of which was, the chief of the Romans to the chief of physicians. Conscious from the strength of his own passions of their ample sway over the body and its healthful movements, he prescribed to himself a rule to which he adhered during a long life time, viz. never to get irritated, or even to raise his hand to a slave. He was born with an infirm constitution, and afflicted in his youth with many and severe illnesses; but having arrived at the

age of twenty-eight, and finding that there were sure rules for preserving health, he observed them so carefully, that he never laboured under any distemper from that time, except occasionally a slight feverish complaint for a single day, owing to the fatigue which attending the sick necessarily brought on him. By this means he passed his hundredth year. His advice is clear and direct. "I beseech all persons," says he, "who shall read this work, not to degrade themselves to a level with the brutes, or the rabble, by eating and drinking promiscuously whatever pleases their palates, or by indulging their appetites of every kind. But whether they understood physic or not, let them consult their reason, and observe what agrees and what does not agree with them, that, like wise men, they may adhere to the use of such things as conduce to their health, and forbear every thing which by their own experience they find to do them hurt; and let them be assured, that by a diligent observation and practice of this rule, they may enjoy a good share of health, and seldom stand in need of physic or physicians."

Notice.—The primary object with the conductors of the *Journal of Health*, is to point out the means of preserving health and preventing disease. To attain this, all classes and both sexes shall be addressed, in a style familiar and friendly, and with an avoidance of such professional terms and allusions as would in any way obscure the subject or alarm the most fastidious. The fruits of much reading, study, and careful observation, shall be placed before them, so arranged and applied as to conduce most efficaciously to their bodily comfort and mental tranquillity. To whatever profession or calling they may belong, the readers of this *Journal* will find precepts susceptible of valuable application. Air, food, exercise, the reciprocal operation of mind and body, climate and localities, clothing and the physical education of children, are topics of permanent and pervading interest, with the discussion and elucidation of which the pages of the work will be mainly filled.

The *JOURNAL OF HEALTH* will appear in Numbers of 16 pages each, octavo, on the second and fourth Wednesdays of every month. Price per annum, \$1 25, in advance. Subscriptions and communications (post paid) will be received by JUDAH DOBSON, Agent, No. 108 Chestnut Street, Philadelphia.

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THE JOURNAL OF HEALTH.

CONDUCTED BY AN ASSOCIATION OF PHYSICIANS.

Health—the poor man's riches, the rich man's bliss.

NO. 2. PHILADELPHIA, OCTOBER 7, 1829. VOL. 1.

THE influence of the physical over our moral nature is at no time so strong as during the period of infancy and childhood. A suffering child is necessarily a cross one : pain is accompanied by restlessness and crying—protracted disease by peevishness and ill nature. This is a common-place truth, admitted by all, and yet the inductions from it are neglected by nearly all. Parents, the natural guardians of their children's health and welfare, are often the immediate agents in the ruin of both. Misguided affection is sometimes the cause of this fatal error, which more generally has its origin in indolence of character.

For the present we shall confine our strictures to the common practice of gratifying children in their calls for any and every kind of food, whatever may be the constitution of the former, or the nature of the latter. The instinctive wants of an infant are manifested during the first year of its life by restlessness and cries. Of these wants the strongest is, without doubt, that of nutriment. The desire of motion is also very early developed ; hence if the new being be girt and bound up, so as to be prevented from freely dilating its chest and turning in every direction, it suffers, and evinces its sufferings by cries. Extremes of temperature, whether of heat or cold, impress it, also, in a painful manner ; breathing a close confined air is attended with similar inconvenience. It may suffer from laborious digestion and all its concomitants. Diversified as are these causes of infantile uneasiness, without supposing actual disease, which often exists unknown to, and unsuspected by, the mother, this tender but often mistaken parent has recourse invariably to the same method of quieting her child. This is by putting it to the breast. If the uneasiness have proceeded from hunger, it is pacified ; and, even in most cases, for a short period, soothed by this means. But if any of the other mentioned causes distress it, the agitation

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and cries are renewed, to be suspended for a few minutes in the same way as before. Each new trial becomes, however, not only less successful, but actually a fresh cause of disturbance. To be extricated from heavy bed-clothes at night, or its wearing a loose dress in the day—an occasional extra tepid or warm bath—a slight change in the temperature of the nursery or bedroom, or the introduction of fresh air, would, each and severally, often assuage and remove the pain and distress of the young being, which are only aggravated by forcing beyond its real wants the functions of the stomach. The impatience from thirst is not unfrequently confounded with that of hunger, and milk is given when a spoonful of pure water would be the most acceptable and tranquillizing.

The above is, however, a course of venial errors, compared with a continuance of the system, when food of a mixed and heterogeneous nature is given to the child. Its passively swallowing whatever pap or posset is put into its mouth is mistaken for a real fondness for these substances. Its cries are choked now, as in the first stage of its existence, by food, and that not always of the most appropriate quality. The treatment is the same whether it be hurt or frightened, or peevish without any visible cause. It is stuffed with what, at suitable intervals, would, if properly selected, be wholesome nutriment; but which, given thus lavishly and frequently, is a real load, generating crudities and all imaginable distress.

In proportion as the articles of food allowed are numerous and diversified in their nature, reliance on the suggestions of the appetite of a child is diminished. We know not under these circumstances how to separate artificial wants from instinctive ones. Parents seldom give themselves any trouble in drawing the distinction: every thing which is pointed out by their own prepossessions, the suggestions of visiting friends, or the whims of the child, is too often allowed to this latter. When crammed, it is fretful and capricious; and it is still further crammed to soothe its fretfulness and capriciousness.

Parents always bemoan the pitiable condition of their sick children, and yet by a strange contradiction of human nature, they will often turn a deaf ear to all the advice which is given to prevent this unhappy condition of things. The delay of a single minute on the part of a physician to visit their little darling, and his calmness in the sick room, that he may the better discharge his duty, are bitterly exclaimed against, as evidences of a want of the feelings of humanity. What is to be said to those whose culpable indulgence brought on the disease, by their wilfully going in direct opposition to the counsel of the very physician whom they now censure? They were cautioned and urged by every variety of argument and appeal to withhold the cause

of disease—gross and improper food. The penalty of neglect of the injunction was clearly and explicitly pointed out.—They choose to run all hazards, and as effectually poison the child as if arsenic or henbane had been administered. Have parents who thus fearfully injure their children no foresight in their love! Must this feeling be so entirely animal as not to extend beyond the moment of present impulse!—We cannot, after all, but think that there is more waywardness of purpose than genuine affection in those persons who, by indulging the pleasure of the palate of their children, directly cause or throw their bodies open to a long catalogue of diseases. Where, we would ask, is the exhibition of parental love in allowing their children to have their skins disfigured by eruptions and sores, their eyes and ears inflamed, their necks studded with swellings or hideous ulcers? All these, as well as the slow wasting of the body and the exhausting cough, might have been prevented by giving simple food, and withholding unusual provocatives of appetite. We are aware that these are, to many, unpalatable truths; but if they be the means of saving a single life, and of preserving to a widowed mother her only child, we shall not regret having given them utterance.

The moral effect of pampering the appetite of children by unceasing indulgence, is most melancholy. Is the mother afraid of an explosion of passion, a bribe in the shape of a cake or tart, is promised as a peace-offering to the little body. Does it annoy a whole company by its cries or boisterous and ill-timed pranks, it is persuaded to be quiet by the promise of some sweetmeat or extra indulgence at the next meal. If it has been good, as the phrase is, and learned its letters, the reward is still something for the stomach. Eating is soon regarded as the chief end and object of life by a child who sees no other incentive to good behaviour held out to it. A premium would truly seem to be given for gluttony. The use of the other nobler senses and of the faculties of the mind—the early cultivation of the kindlier feelings of our nature, generosity, disinterestedness, pity, filial love, are all overlooked and postponed, in favour of the one sensual, selfish, and absorbing act of gormandizing.

Deceit and a disregard of the admonitions of age and experience are unintentionally taught to children, when they hear such language as the following, addressed by a well meaning guest to the mother:—"Just a little bit ma'am, to cheat the doctor"—and suiting the action to the word, he puts on the plate of the dear little pet a small portion of dried beef or fish, or tart, or cake, or apple—happy escape if he does not put a glass in its hand, and let it amuse the company by sipping some wine. Ought parents who wink at, or themselves commit, such indiscretions, be surprised at their favourite son in after

life, postponing all prudential considerations, and the suggestions of his better judgment, for the gratification of present appetites and passions. The man is here merely carrying into effect the lessons which the child received.

Practice, not Proverbs.—It is very justly remarked by Beddoes, in his treatise on Hygeia, that to bear in the mouth that *health is the first of blessings*, not only answers no good purpose, but tends to create that sort of hypocrisy or self-deceit, which substitutes the repetition of a maxim for its observance. Habits such as will stand firm under difficulties and temptations, can be created only by taking up the means of securing this blessing as a study; that is, by fixing the attention severally upon the modes in which it is forfeited, on the advantages that accompany its possession, and the consequences of its loss. If ever the Roman address of congratulation, "*Felix quem faciunt aliena pericula cautum*;"—happy is he who learns caution from the danger of others—be appropriate, it may with the greatest right be claimed by those who learn caution with regard to their own health, from observing what brings infirmity upon others.

TOBACCO.

It is really surprising that a single individual could be found, who, after experiencing the distressing sensations almost invariably produced by the first use of Tobacco, would be willing to risk their recurrence a second time: still more so, that any one should again and again resort to the "noxious weed," until, its immediate effects being lessened by habit, it becomes an article of luxury, from the use of which it is found difficult to refrain.

The extreme nausea—pain of the head, and vertigo—the cold death-like sweat, and general exhaustion, experienced by the novice in chewing, snuffing and smoking, we should imagine would be fully sufficient to prevent the use of tobacco from becoming a habit. Yet, such is "the folly and infatuation of the human mind," and the power of custom and example, in opposition to prudence and the dictates of nature, that one of the most disgusting productions of the vegetable kingdom, "in all places where it has come," to use the quaint expression of Sir Hans Sloane, "has much bewitched the inhabitants, from the polite European, to the barbarous Hottentot."

Did this "modern herb" possess a tithe of the virtues ascribed

to it by Dr. Thorus in his *Patologia*;^{*} did, in fact, the least benefit result to the system from its habitual use, there would then be some reason why, "with all its loathsomeness of smell and taste," it should have become so general a favourite. But we know, on the contrary, that all who habituate themselves to its use, sooner or later experience its noxious powers.

Tobacco is, in fact, an absolute poison. A very moderate quantity introduced into the system—even applying the moistened leaves over the stomach—has been known very suddenly to extinguish life. The Indians of our own country were well aware of its poisonous effects, and were accustomed, it is said, on certain occasions, to dip the points of their arrows in an oil obtained from the leaves, which being inserted into the flesh, occasioned sickness and fainting, or even convulsions and death.

It must be evident to every one, that the constant use of an article possessing such deleterious properties, cannot fail, at length, to influence the health of the system.

In whatever form it may be employed, a portion of the active principles of the tobacco, mixed with the saliva, invariably finds its way into the stomach, and disturbs or impairs the functions of that organ. Hence most, if not all, of those who are accustomed to the use of tobacco, labour under dyspeptic symptoms. They experience, at intervals, a want of appetite—nausea—inordinate thirst—vertigo—pains and distension of the stomach—disagreeable sensations of the head—tremors of the limbs—disturbed sleep, and are more or less emaciated.

According to Boerhaave, "when this celebrated plant was first brought into use in Europe, it was cried up for a certain antidote to hunger; but it was soon observed, that the number of hypochondriacal and consumptive people were greatly increased by its use."

Dr. Cullen informs us that he has observed "several instances" in which the excessive use of tobacco in the form of snuff, has produced effects similar to those occurring in persons from the long continued use "of wine and opium;" that is, "loss of memory, fatuity, and other symptoms of a weakened or senile state of the nervous system, induced before the usual period."

The almost constant thirst occasioned by smoking and chewing has, in numerous instances, it is to be feared, led to the intemperate use of ardent spirits.

This thirst cannot be allayed by water; for no insipid liquor will be relished after the mouth and throat have been exposed to the stimulus of the smoke or juice of the tobacco: a desire,

^{*} A Latin poem in praise of Tobacco, published in the 17th century. Howell, in one of his letters, describes it as "an accurate piece couched in strenuous heroic verse and full of matter."

of course, is excited for strong drinks, which soon leads to intemperance and drunkenness.

The use of snuff destroys entirely the sense of smell, and injures materially the tone of the voice; while chewing and smoking vitiate the sense of taste. Hence those who make use of tobacco, to any extent, have certainly one, and frequently two, of the external senses less perfect than other individuals. But this is not all. Polypus of the nose, and other serious affections have been traced to the use of snuff.

Sir John Pringle, whom, we are informed, was very liberal in its use, experienced in the evening of his days, a tremor of his hands and a defect of memory. Being in company with Dr. Franklin at Paris, he was requested by the Doctor to observe that the former complaint was very common to those people of fashion who were great snuffers. Sir John was led by this remark to suspect that his tremors were occasioned by his excessive use of snuff. He, therefore, immediately left it off, and soon afterwards the tremor of his hands disappeared, and at the same time he recovered the perfect exercise of his retentive faculties.

Cases could be mentioned in which epilepsy, consumption, and other serious diseases have been brought on in young people by the excessive use of tobacco.

We have ourselves known individuals, in whom very severe and dangerous affections of the stomach—tremors of the limbs, and great emaciation, were referrible to excessive smoking and chewing, and which were removed only after these habits were entirely relinquished. One or two of these cases, we are sorry to say, occurred in females, from the filthy practice of chewing snuff; and in a class of society where it was to be hoped a refinement of taste and exalted notions of female delicacy, would for ever have precluded the introduction of so detestable and pernicious a habit.

CERTAIN CURES.

There is no subject on which the public mind is less correctly informed, than on the powers of medicines; and yet it would seem that but a modicum of reflection is requisite for the prevention of those egregious and often fatal mistakes, that are committed by very sensible and well-educated persons.

In Farriery, or the Art of Doctoring Horses, this need not surprise us, when we consider into what sort of hands the medical treatment of that noble animal usually falls, in this country. If your horse has a splint, or a spavin, or the scratches, your farrier tells you of a *certain cure*, that will, without fail, put him to rights in ten or twenty days, or some other specific period of

time; and which, on trial, you certainly find will not cure him at all, in eight cases out of ten.

We ought, however, to be surprised when, in the sickness of human beings, we find Patty Brown's ointment, to be a *certain cure* for complaints that would baffle the whole university; and the universal oil-of-gall, from a new-discovered tree at Igloodik, preferable to the whole college of Pharmacy.

A Mandan Indian, with his medicine bag, defies both the evil spirit and the rifle bullet, which, nevertheless passes through his heart in spite of his credulity: but this is a trifle compared to the credulity of cultivated and even fashionable people, who ought to be supposed somewhat enlightened in these matters.

They perceive with their own senses, that a spoonful of castor oil, given to a child, will sometimes be sufficient to affect it, and sometimes not, and that the same is true of senna, rhubarb, &c.: they know that the powers of medicines of this class, are among the most certain and unfailing to produce an effect that have ever been discovered; yet they sometimes fail; nevertheless, they give up their whole faith to the infallibility of some inexpressible concoction, with a straggling appendage of recommendations, signed by any body from Penobscot to Pensacola, and from Mauch Chunk to Mackinaw.

The people are not consistent in their wilfulness: if they wish to be credulous, let them be so reasonably; that is, let them not be whimsical. If a lady-mother finds her child's arm inflamed in consequence of the Doctor's operation, called vaccination, she does not fly to the newspaper for a certain cure; she does not even bathe it, or anoint it, or steam it; no, she waits patiently till it gets well—and for once, she gets through without any quacking; but if it burns its finger, alas! or cuts its little thumb, alack! what a wonderful virtue it was in Mrs. Nurse's salve, that cured it entirely, in not quite a whole week.

Now, we do not object to Mrs. Nurse's salve for fingers, and thumbs, but we most sincerely deprecate infallible cough drops, and *certain cures* for Phthisick, when taking place of a rational medical adviser; they lead their unhappy victim, blindfold and confident, to the brink of destruction, whence the skill and science of the most time-taught physician might vainly be employed to rescue him. The most fatal consumptions, are those in which the precious moments of the forming stage have been prodigally and cruelly squandered by a vain reliance on 'certain cures.'

This is the season for coughs and colds, and let those particularly who have suffered from chill and fever, in the present season, beware of them—let them beware of *certain cures*, for a slight, and perhaps scarcely preceptible symptom, which to the experienced ear often communicates a thrilling emotion, as sig-

nificative of the deadly onset of the remorseless destroyer. There is, probably, not a *certain cure* in nature.

WASTE OF LIVES, BY THE CONSUMPTION OF ARDENT SPIRITS.

Colquhoun's *Treatise on the Police of the British Metropolis*, though a highly interesting work, and replete with much valuable information, on subjects which are at present occupying the attention of a large portion of our citizens, is one, we suspect, but little known to the general class of readers.

From the sixth edition, published in 1800, page 237, we extract the following important paragraphs:—

"The quantity of beer, porter, gin, and compounds, which is sold in public houses, in the metropolis (London) and its environs, has been estimated at nearly 3,300,000l. a year.

"This immense sum, equal to double the revenue of some of the kingdoms and states of Europe, independent of other evil consequences in producing indigence, and promoting crimes, must, in a certain degree, debilitate manhood; in lessening the powers of animal life, and in shortening its duration long before the period arrives, when an adult ceases to contribute by his labours to the resources of the state.

"It is a mistaken notion, that a large quantity of even malt liquor is necessary to support labourers, of any description. After a certain *moderate* quantity is drank, it enervates the body, and stupifies the senses. A coal-heaver would receive more real nourishment, and perform his labour with more ease, and a greater portion of athletic strength, if he were to restrict himself to only one third of the quantity of porter which he ordinarily consumes; he would also enjoy better health, and be fitter for his labour the following day. On a supposition, that the excesses in which perhaps 200,000 of the labouring classes in the metropolis *indulge*, shortens the natural period of their existence only five years each, on an average, the labour of one million of years is lost in the lives of this class of men, after the expence is incurred in rearing them to maturity; which, during a period of 36 years of adult labour, at 25l. a year, establishes a deficiency to the community of *twenty-five millions sterling*: independent of the numerous other train of evils, which arise to a nation, from *idle, dissolute, and immoral habits*, by which the rising generation is contaminated, and great inconvenience imposed on the innocent and peaceful subjects, from the increase of crimes, which are generated through this medium."

INFRINGEMENT OF ORGANIC LAWS.

Both vegetables and animals are subjected, as the very conditions for their integrity of structure and healthy existence, to particular laws, which are called *vital or organic*. The first term, or *vital*, seems to distinguish them from the laws of *inanimate matter*; the second, or *organic*, is used in reference to the peculiar construction of their several parts, which are instruments for the performance of special offices or functions. Now every organ of the animal frame is so constituted, by the first fiat of the Creator, as to be in particular relation with external bodies, destined alike to nourish and preserve it in activity. The stomach, for example, requires food of a certain quality and quantity, that digestion may be performed properly—the lungs must have air of such temperature and purity as shall not force them to hurried and violent movements in breathing. The eye and ear can bear only light and sound of medium intensity, if the functions of seeing and hearing are to be executed without pain and inconvenience. But not only is each organ impressed in a particular manner by external agents,—it is moreover affected by the actions of the other organs of the same living body, of which it forms a component part. Thus, for instance, the lungs, the organ of respiration, may be made to suffer by cold and moisture applied to the skin; the stomach will be disordered by an injury done to the head—as the latter will be pained by whatever disturbs digestion.

There are then a necessary connexion and mutual dependence among all the organs of a living body, and also particular relations between them and the objects in inanimate nature. This connexion and dependence, and these relations, are what we call *organic laws*, which can never be infringed without punishment, that is, without suffering. No matter how pure and elevated may be our intentions, how philanthropic our actions, we cannot escape the operation of these laws, since they are part and lot of the constitution of our nature, or, in other words, of the ordinances of the Creator himself. If we apply fire to combustible materials, we expect them to burn—if we cast a body from the border of a precipice, it must fall down into the hollow beneath. To expect the reverse, would be to look for a miracle; so, if we overstrain unduly our lungs or our muscles, we suffer in these parts—whether we do it in ministering to our own idle pleasures, or to the support of a needy family, or to alleviate the miseries of our fellow men at large. The fervid preacher of the gospel—the eloquent advocate of liberty and innocence—the mariner exposed to the storm—the mechanic bent double in his shop—or the man of study, leaning for hours over his desk, are all equally subjected to the organic

laws; and yet presumptuous men, (we say it tenderly of some of them,) they hope that there will be an exception in their favour—that the goodness of their intentions will protect them from the penalty for their breach of these laws—the laws which form part of the grand scheme of creation.

We cannot better illustrate the principle inculcated in the above remarks, than by giving an account of a case of infringement of the organic laws, from M. Combe's valuable work,* already adverted to, in our last number.

An individual, in whom it was my duty, as well as pleasure, to be greatly interested, had resolved on carrying Mr. Owen's views into practical effect, and got an establishment set agoing on his principles, at Orbiston, in Lanarkshire. The labour and anxiety which he underwent at the commencement of the undertaking, gradually impaired an excellent constitution; and without perceiving the change, he, by way of setting an example of industry, took to digging with a spade, and actually worked for fourteen days at this occupation, although previously unaccustomed to labour. This produced hæmoptysis, (discharge of blood from the lungs.) Being unable now for bodily exertion, he gave up his whole time to directing and instructing the people, about 250 in number, and for two or three weeks spoke the whole day, the effusion from his lungs continuing. Nature rapidly sunk under this irrational treatment; and at last he came to Edinburgh for medical advice. When the structure and uses of his lungs were explained to him, and when it was pointed out that his treatment of them had been equally injudicious as if he had thrown lime or dust into his eyes after inflammation, he was struck with the extent and consequences of his own ignorance, and exclaimed, how greatly he would have been benefited, if one month of the five years which he had been forced to spend in a vain attempt, at acquiring a mastery over the Latin tongue, had been dedicated to conveying to him information concerning the structure of his body, and the causes which preserve and impair its functions. He had departed too widely from the organic laws, to admit of an easy return; but it impaired his constitution so grievously that he died, after a lingering illness of eleven months. He acknowledged, however, even in his severest pain, that he suffered under a just law. The lungs, he saw, were of the first-rate importance to life, and their proper treatment was provided for by this tremendous punishment, inflicted for neglecting the condition requisite to their health. Had he given them rest, and returned to obedience to the organic law, at the first intimation of departure from

* "The Constitution of Man considered in Relation to External Objects."—Boston, 1829, printed from the Edinburgh edition.

it, the door stood wide open and ready to receive him; but, in utter ignorance, he persevered for weeks, in direct opposition to these conditions, till the fearful result ensued.

PREScription HUNTERS.

A gentleman happening to frequent a coffee-house in London, which was also the resort of an eminent physician, addressed the latter one day in the following terms: "Doctor, I have been for a long time troubled with a want of appetite—pains in my stomach, and a strange swimming in my head; pray, what would you advise me to take?" "Take," says the doctor, resuming the newspaper which he had laid down when first addressed, "why, sir, take advice!"

This anecdote has been frequently repeated, and the doctor has as often been praised for his cunning in not prescribing without a fee, like the attorney who could not be made to understand the case of a client, until his powers of comprehension were rendered more clear by the sight of a guinea. We, however, take a very different view of the subject; we consider the reply to have been in the highest degree judicious, and calculated to benefit the inquirer far more than if the doctor had given him, as is usual under such circumstances, some off-hand prescription, which is as liable, in most cases, to be misunderstood and abused, as to be strictly complied with.

The sick gentleman appears, in fact, to be one of that numerous class of persons, who are ever ready to catch at verbal and written "cures," for every current name of disease; and who cannot accidentally meet with a physician, without endeavouring to extort, openly or by stratagem, some portion of medical advice; upon the authority of which, they set about treating their own or their neighbours' complaints.

Dr. Beddoes describes one of those "prescription hunters" in the following dialogue:

"What is good against the headach, Doctor?" "*Health, madam!*" "Well, if you feel no interest in an old woman like me, Marianne there, you perceive, has been haching all the evening; do tell her of some simple thing that is good against a cough." "*Health, madam.*" "But are you resolved not to give a more satisfactory answer? In that case I shall take the liberty of guessing why." "Poh! Mrs. W." cried a grave person in spectacles, from behind a full hand of cards, "you should know that it is the trick of these gentlemen never to speak plain, as some great man says; and if they will not in a tete-a-tete, can you expect it from them before company?" "I am not conscious," replied the doctor, "of having uttered any enigma; I

am sorry for the ladies, but I must still answer—*health, sir—health, madam!*"

A very common question asked of medical men, by the class of people here referred to, is, whether this or that remedy would not be proper for a fever—a cold—a pain of the side, or some other disease. Now the most judicious answer to such an inquiry, is certainly the one given by the physician in the anecdote first noticed—*Take advice.* That is, place yourself regularly under the care of some respectable physician, and comply strictly with the directions he may lay down for your treatment. Should a more direct answer be attempted, it would necessarily be guarded by so many provisos and restrictions, and comprise so many precautionary details, that no one, excepting a physician, ought to feel himself authorized to act upon it. We believe, that well-meant but inconsiderate replies to similar questions, have been productive of no little injury to the sick; while the professional reputation of the physician, has occasionally suffered, from opinions thus offered being carried into effect, under circumstances very different from those to which they had reference.

MORBID EFFECTS OF COLD.

Particular pains ought to be taken to protect children and aged persons from sudden or long exposure to severe cold. It has been positively ascertained by Dr. W. F. Edwards,* that the temperature of the bodies of the young of all animals, is of lower grade than that of the bodies of grown ones; and that the former do not possess, in equal energy with the latter, the faculty of producing heat. Precisely the same law applies to the individuals of the human species;—the actual heat, and the power of producing it, are least at birth, and go on increasing until adult age. In advanced life, again, there is a decrease in these respects.

These views are fully confirmed by communications lately made to the Royal Institute of France, by Drs. Milne Edwards and Villermé, of Paris, and by Dr. Julia Fontanelle, for Dr. Trevisano of Castel Franco, in Italy. We draw from the memoir of the first named gentlemen the following conclusions.

1. That in children, from birth to the age of three months, the greatest mortality is during the cold season. The reverse obtains from one to fifty years of age.

2. The mortality is greater among the children born in northern than in those born in southern climates.

* *De l'Influence des Agens Physiques sur la Vie.*—Those of our medical readers who have not met with this valuable work, are referred, for a full analysis of it, to the North American Medical and Surgical Journal, Vol. V. 1828, written by the author of this article.

3. To the north, the deaths of children are more numerous during winter than in any other period, allowances being made for particular causes, or occasional visitations of epidemic diseases.

This last reservation is necessary in some of our large cities, on this side of the Atlantic, where the excessive heat of summer, unrelieved by free ventilation of the narrower streets, and confined courts and alleys, is annually, in conjunction with the irritation of teething and improper food, a cause of great mortality among children.

Doctor Trevisano tells us, 1. That, out of 100 infants born during the months of December, January, and February, 66 die in the first month after birth, and 15 in the course of the year; so that only 19 survive this period.

2. That out of 100 born in spring, 48 live beyond the first year.

3. That of 100 born in autumn, 59 survive the first year.

4. Finally, that of 100 born in summer, 83 outlive the twelve-month.

Doctor Trevisano attributes the mortality of infants to the practice of exposing them to very cold air a few days after their birth, in taking them to church, for the purpose of having them christened. Drs. Edwards and Villermé, in like manner, point out the risk of taking children out almost immediately after their birth, either to be baptized or presented to the civil authorities to be registered.

Now that winter gives intimation of its approach, we may hope to insure the immediate attention of our readers, as well to the above interesting facts as to the precautionary advice, with which we shall close our remarks at this time.

Let any deviation from good health in children (and the caution is applicable to all ages) towards the fall of the year, or in the winter, be a signal for preserving a uniform heat of body, by putting on warmer clothing than before. Parents and nurses must not trust to their own sensations as a measure of the cold that can be borne by infants; nor suppose that because no alarming symptoms supervene immediately after imprudent exposure of this class to cold, their constitutions do not suffer. Uneasiness, at first slight, is, by repetition of the cause, converted into indisposition, and serious and fatal disease, the nature of which is often not suspected.

It is not the children of the poor alone who are allowed to suffer from deficient clothing. Those of mothers in easy and affluent circumstances are often exposed in a most trying manner. Fashion, forsooth, must find its way into the nursery, and subject the breasts and arms, and even arm-pits of the unhappy children to every current of air which traverses the house. The very tenderest part of the body is exposed to the cold by this means. If coughs, croup, and catarrh fevers, follow such criminal

negligence, mothers ought not to complain, since the evil is of their own creation.

It is now well ascertained that the warmer the body is kept by clothing, the greater is its ability to create heat and resist cold. Hence it is, that the inhabitants of extreme northern latitudes, as of Canada, Norway, Sweden, and Russia, suffer less than those of more temperate climates, because they adopt every precautionary measure, by well-heated rooms, and clothing of furs and the like, to keep up the animal heat. A warm or hot bath, of short duration, so as not to produce sweating, is useful in the same way.

COMPLAINTS OF THE STUDIOUS.

By long-continued sedentary habits, an almost total neglect of exercise in the open air, and too prolonged and intense an application of the mind, the studious are but too apt to bring upon themselves a long train of stomachic and nervous affections, by which their progress in the pursuit of knowledge is often seriously impeded or entirely interrupted. To every student, therefore, the means of guarding against these evils is a subject of no little interest, the vigour of the mind and its capacity for improvement being so intimately connected with bodily health—
"Corporis itaque valetudinem curet, namque sine ipsa nihil efficere animus potest."

As the studious necessarily spend much of their time within doors, they should make choice for their study of a large, well-aired, and perfectly dry room. By this they will avoid the pernicious effects of confined, damp air upon the body, as well as upon the mind. It is said of Euripides, that he was accustomed to retire to a gloomy cavern to compose his tragedies; and of Demosthenes, that he chose a place for study where nothing could be heard or seen. With all deference to such imposing names, we cannot but doubt the wisdom of their choice. A man may surely think to as good a purpose in a commodious apartment as in a cave, and be inspired with as happy ideas where the all-cheering rays of the sun render the air wholesome, as in situations where they never penetrate. The groves and sheltered walks of the Academy and Lyceum, near Athens, where the disciples of Socrates, and Plato, and Aristotle, and others of the Peripatetic School were accustomed to receive the instructions of their teachers, afforded a place for study far more conducive to health and cheerfulness than the gloomy cavern of Euripides, or the retirement of the Grecian orator.

Those who read or write much, should pay great attention to their position. They ought to sit and stand by turns, always

preserving the body in as erect a posture as possible. The chest or stomach should never be pressed for any length of time against a hard substance. It has an excellent effect frequently to read or speak aloud ; this not only exercises beneficially the lungs, but nearly the whole body. The health of those whose professions call upon them to speak in public, has been found to suffer less than that of the solitary student. Public speakers, it is true, sometimes injure themselves by overacting their part ; but this is their own fault. The individual who dies a martyr to long-continued vociferation, merits but little sympathy.

Midnight studies ought undoubtedly to be avoided as in the highest degree pernicious to health. The morning has been allowed, by all medical writers, to be the time best adapted for study. It is, also, however, the most proper season for exercise, while the stomach is empty, and the spirits refreshed by sleep. The studious should, therefore, spend the morning occasionally in walking, riding, or other manly exercise in the open air. Every studious person, as well as every individual engaged in sedentary pursuits, should, indeed, make exercise a part of his daily business ; and, if possible, should allow nothing to interrupt his hours of recreation, any more than those devoted to study, or to the calls of his profession.

It has been the reproach of the learned, that, with the view of relieving the mind when fatigued by study, they have, in too many instances, resorted to the use of ardent spirits. Stimulating liquors, and a prolonged or intense application of the mental powers, produce nearly the same effects upon the body ; when both are united, the constitution very rapidly sinks under their influence. Were the student, when his spirits begin to flag, to mount on horseback, and gallop ten or a dozen miles, he would find it a far more effectual remedy than any cordial medicine in the shop of the apothecary, or all the strong liquors in the world. We may observe, with respect to those kinds of exercise which are most proper for the studious, that they should not be too violent, nor ever carried to the degree of excessive fatigue. They ought, also, to be frequently varied, so as to give action to all the different parts of the body ; and should, as often as possible, be in the open air. In general, riding on horseback, walking, working in a garden, or other active diversions, are to be preferred. But as a celebrated writer, who was himself a professed student, has very properly remarked, "a solitary walk or ride, merely for the sake of exercise, and with no other object to stimulate our progress, as it is of all amusements the dullest, so it is found rather hurtful than advantageous. The mind still meditates in solitude, and the body at the same time labours ; so that both are exhausted at once, and the student returns to his closet fatigued, dejected, and disappointed. Some little amuse-

ment must therefore be contrived, or some business engaged in, which may operate as a loadstone in attracting us, without being sensible of our own efforts, from our libraries, up the mountain and along the forest, where health, with all her thousand joys, delights to fix her abode."

Whatever may be the exercise made choice of, it ought never to be taken immediately after a full meal. Of the exercises of the gymnasium, as a means of preserving the health of the studious, we shall have occasion to speak at large hereafter.

With regard to the diet of the studious, we see no reason why they should abstain from any kind of plain and wholesome food, provided they use it in moderation;—eating, as Erasmus expresses it, not to satisfy a wanton appetite, but merely as their health requires. Their suppers should always be light, and taken early in the evening. Their drink should be water alone.

We would recommend to the studious, as a partial substitute for active exercise, the use of frictions to the surface, and occasionally of the cold bath.

Temperance.—A temperate diet has always been attended with the best effects. A regular attention to this practice is the only infallible nostrum for the prevention of disease. It is sometimes essential for those who are under the necessity of having their minds always on the watch, to be extremely temperate; hence the gallant defender of Gibraltar, (Elliot, Lord Heathfield,) lived for eight days during the siege, taking only four ounces of rice per day, as solid food. Dr. Franklin, when a journeyman printer, lived for a fortnight on bread and water, at the rate of ten pounds of bread per week, and he found himself stout and hearty with this diet. A respectable magistrate has related of himself, that at the age of seventy, he was free from every bodily complaint, and had never paid five shillings a year for medicine, which he attributed to his having restricted himself to fourteen ounces a day of solid food. And the number of indigent people who have lived to a great age, is a proof of the justness of Lord Bacon's observation, that intemperance of some kind or other, destroys the bulk of mankind; and that life may be sustained by a very scanty portion of nourishment. An eminent British army physician (Dr. Jackson,) on this subject says,—“I have wandered a good deal about the world, and never followed any prescribed rule in any thing; my health has been tried in all ways; and by the aids of temperance and hard work, I have worn out two armies, in two wars, and probably could wear out another before my period of old age arrives; I eat no animal food, drink no wine, or malt liquor, or spirits of any kind; I wear no flannel, and neither regard wind nor rain, heat nor cold, where business is in the way.” Such is the protecting power of temperance.

THE
JOURNAL OF HEALTH.

CONDUCTED BY AN ASSOCIATION OF PHYSICIANS.

Health—the poor man's riches, the rich man's bliss.

NO. 4. PHILADELPHIA, OCTOBER 28, 1829. VOL. 1.

“THERE is nothing so common as to find a man, whom, in the general observation of his carriage, you take to be of a uniform temper, subject to such unaccountable starts of humour and passion, that he is as much unlike himself, and differs from the man you at first thought him, as any two distinct persons can differ from each other.”—*Spectator*, No. 76.

It requires but a very moderate knowledge of the human mind to be convinced of the mixed nature of its faculties: the tendency of some being merely to the gratification of animal appetites and passions, while others direct to the noblest and purest efforts. On the predominance of one or other of these classes, or on their alternate display, depends the character of the individual in his intercourse with his fellow mortals. The grand object proposed in education, is, to enable us to restrain the too energetic display of some, and to carry to their highest degree of activity others, of the faculties of our nature. Unfortunately for our species, the best means of attaining this desirable end is a problem, to the solution of which the best and the wisest have as yet been unequal.

We do not intend, on this occasion, to review the various schemes which have been devised by philanthropy and fanaticism, in turn, for making education most subservient to man's usefulness and happiness. We shall content ourselves with briefly pointing out an important element in the inquiry, and one which is commonly lost sight of by moralists and teachers. It is the modifications of the mental faculties by the state of the bodily health. No person can be blind to this modifying agency, who has ever witnessed the delirious ravings of fever, and the disgusting vociferations of drunkenness. But the slower and more continued disturbance of the mind, caused by unpleasant bodily sensations, is not so distinctly marked nor generally

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avowed, though not less real in itself, and afflicting in its consequences. Let a man compare the state of his thoughts and disposition before and after a meal—when awaking in the morning, and about to retire to bed at night—during the gloom of a winter's eve, and the brightness of a sunny day in spring, and it will seem to him as if he were comparing two different persons, so much is he unlike himself at any two of these periods. What ~~is~~ so suddenly converted the lively Neapolitan, whose every word is set off with an attitude or gesticulation, into a drooping, depressed creature, as dull and heavy as the Hollander, whom but an hour before he was caricaturing with all his might? The Sirocco wind has begun to blow, and he feels as if under the influence of one of the evil genii. "What can have produced such a change in the disposition of our young friend Ernest?" said a gentleman one day to his physician. "He was once gay and conversable—fond of company, and desirous of pleasing every body; now he is moody, and almost sullen; or if cheerful, it is by abrupt fits. Can it be that he is crossed in love or high ambition?" "Neither of them," replies the medical man: "he is dyspeptic.—Late hours, for one season, devoted to amusement; for another to his books: utter indifference to all the rules of regimen, and neglect of bodily exercise, have impaired his powers of digestion. This process, which is so happily performed in the wagoner and ploughman, without their knowing where their stomach lies, is to our friend, a source of nearly uninterrupted bodily uneasiness, and mental irritation. But he is not the greatest sufferer from this cause. So urgent and uninterrupted are the painful sensations in some of the varieties of hypochondriasis, that reason is driven from her throne, and suicide ends the days of the now unhappy maniac."

When we consider how much our spirits take their colouring from surrounding nature; and how much, again, they vary, according as our bodily functions are regularly performed, or the reverse, we cannot wonder that a man, whom we take to be of "a uniform temper," should be subject to such "starts of humour and passion." The calls of instinct, growing out of our corporeal nature, are incessant, even in the happiest organization; but become imperious in its distempered state. They are best resisted by a strong natural endowment of intellect, and the nobler sentiments fostered by a good education and religious faith. But even where these endowments and attainments are possessed, the mind will still be liable to incitement from the lower calls of instinct; and then comes the struggle, in which, by an occasional temporary dominion of painful sensations, of a purely physical nature, man "is as much unlike himself, and differs as much from the man you at first thought him, as any two distinct persons can differ from each other." We are not, from what has been

said, to suppose that any new talent or propensity is either created or lost by these changes in our bodily health: they merely become, as the case may be, more active, or are rendered latent.

The inferences, from a knowledge of these facts, are of diversified application. In morals, we learn by it charity to the infirmities of our neighbour; and to be mistrustful of our own resolves, when made in a state of bodily illness or disorder. In hygiene we see, in unusual inequalities of temper, symptoms of waning health, and a warning to review our course of living, so that we may, by a timely restraint on our appetites, arrest at once the corporeal disturbance and mental irritation, which, if allowed to go on, would so aggravate each other, as to cause violent and alarming disease, aberration of intellect, or sudden death.

Longevity.—We derive the following from a work very little known even to the medical reader. It is on *Cold Baths*, by Floyer.

“Mr. John Bill related too, that Richard Lloyd, born two miles from Montgomery, was aged one hundred and thirty-three years, within two months; a strong, straight, and upright man; wanted no teeth, had no gray hair, it all being of a darkish brown colour; could hear well, and read without spectacles; fleshy and full cheeked, and the calves of his legs not wasted or shrunk; he could talk well. He was of a tall stature; his food was bread, cheese, and butter, for the most part, and his drink whey, butter-milk, or water, and nothing else; but being by a neighbour gentlewoman persuaded to eat flesh meat, and drink malt liquors, soon fell off and died. He was a poor labouring man in husbandry, &c. To the truth of this, the copy of the Register produced affirmed it.”

The good lady above mentioned, no doubt thought that this old man ought to have more *nourishing* and *strengthening* food than what had so long preserved him in excellent health. It is thus with the world generally.—In the very face of the plainest experience, people force their nostrums and their good dishes and nice cordials on a complaining friend, who, becoming worse under this kindness, is after awhile transferred to the hands of the doctor, as if it were in the power of any man, however learned and skilful, to remove, by the aid of a few drugs, the effects of years of sensual indulgences.

The author closes his notices of longevity by the following forcible, though somewhat quaint, reproach to his contemporaries:

“A hundred examples of this kind may be found to confirm the doctrine of temperance and cool diet, as necessary to the prolongation of life; but if an angel from heaven should come

down and preach it, one bottle of *Burgundy* would be of more force with this *claret-stewed* generation than ten tuns of arguments to the contrary, though never so demonstrable and divine."

WHEN SHALL I DINE?

Many of our readers are probably not aware that the question which stands at the head of this article has been the subject of grave and lengthy disputes; and that not a few very learned and pithy treatises have been written with a view to its solution. A physician of our own country published, about the middle of the eighteenth century, a very sensible essay, to prove that we should eat but one full meal in the day, and this in the evening. To establish his point, he cites the precepts of many of the illustrious dead, and the examples of various nations, in times gone by, "from the rude savage to the polished Greek," not forgetting to draw an argument even from the habits of the brute creation.

Plato, we are told, upon being asked, when he had returned to Athens from his travels in Sicily, what he had seen that was curious while abroad, replied, "I have beheld a monster in nature—a man who ate two full meals in a day."

The expression, "two full meals," is so vague and indefinite, that it is difficult to judge from it whether the individual was really deserving of the epithet monster. If, however, as is very evidently the case from the expression attributed to Plato in the Greek, by a full meal is meant the eating of as much food as the stomach will receive—to partake of one such in the course of the day would, to say the least of it, indicate that the individual was very little solicitous for the preservation of his health. There is no period of the twenty-four hours when such repletion is admissible.

Stated times for eating, however necessary as a matter of convenience, undoubtedly are attended with many disadvantages. They do some harm by inducing us to partake of food when the stomach does not actually require it. We too often eat merely because the hour for a meal has arrived.

The most judicious rule, could it be adopted, would be to partake of food only when the appetite craves it, and to cease eating the moment it is satisfied.

Sir Francis Bacon relates the story of a very aged man, whose manner of living he inquired into, and found that he observed no other rules than to eat before he was hungry, and to drink before he experienced thirst. By these means, he said, he was sure never to eat nor to drink too much at a time. It is not to be supposed that the old gentleman partook of food without an appetite, or drank water before he had a desire for it, but merely

that he did not allow himself to refrain from either until that degree of hunger and thirst was experienced, the presence of which so commonly leads to excess. A rule which, were it generally followed, would be of infinite service.

To partake of a full meal, in the middle of the day, as is now the custom in our own city—to gorge the stomach about noon with an endless variety of aliment, often of the most stimulating and indigestible nature, is undoubtedly the cause of much mischief. It is well known, that all solid food acts as a stimulus to the whole system; producing, in fact, a temporary fever, indicated by chilliness and languor, succeeded by flushes of heat and increased rapidity of the circulation. These symptoms are always in proportion to the amount of food received, and its stimulating qualities.

We have all experienced how averse the body, as well as the mind, is to exertion of any kind after dinner. In fact, exercise, whether mental or bodily, immediately after a hearty meal, disturbs and retards digestion, by dividing and weakening the powers of nature in a work which requires the combined action of them all.

It has, hence, been proposed, with the view of enabling us to devote the afternoon to business or exercise, with minds and bodies better adapted to their pursuit, that the hour of dinner should be postponed to a later period of the day. By those whose circumstances in life are such as to enable them to appropriate their hours as judgment or inclination may direct, such a change will probably be found advantageous. At the same time, however, they should carefully attend to the rule of never allowing the stomach to experience the sensation of hunger, by partaking, whenever the appetite craves it, of some simple nourishment; as for instance, a few crackers, a piece of bread, a bowl of plain broth, or similar light articles.

But may not, after all, the greater part of the evil, which has been attributed to dining at noon, have arisen from the habit of partaking, at that time, of too much, or improper food? We are well persuaded that if temperance preside over our meals—that temperance, to adopt Sir William Temple's definition, "which consists in a regular and plain diet, limited in quantity by every man's experience of his own easy digestion," the time of day at which our food is eaten, would be a matter of but secondary importance. It is only when the rules of temperance have been transgressed that we do not rise from the table with feelings comparatively light and cheerful.

It is very certain that among the middle and more opulent classes in this country, there are few who do not eat one fourth at least more than is necessary for their support and comfort. The chief incitement to this is the variety of our dishes, by

which we are induced to eat after the healthy appetite has been satisfied. Few are found to partake to excess more than *once* of one plain dish.

With those who would restrict us to one meal in the day, we cannot agree. The stomach ought not to be allowed to remain entirely empty for the greater part of the twenty-four hours. Hence, dinner, at whatever hour it may be taken, should not be the only meal. The morning repast, especially, should be retained; the board being spread, however, with a fare far less sumptuous than that which elicited from Dr. Johnson his famous encomium upon the Highland breakfast.

Nature and Art.—In the following sentence are very forcibly depicted the causes, from which many of the bodily infirmities of the more opulent classes in society derive their origin. After noticing the extreme susceptibility of their systems to the influence of external agents, the author adds:—

“All this is the work of art; nature is more independent of external circumstances. Nature is intrepid, hardy, and adventurous; but it is the practice to spoil her with indulgences, from the moment we come into the world. A soft dress, and soft cradle, begin our education in luxuries, and we do not grow more manly the more we are gratified: on the contrary, our feet must be wrapped in wool and silk; we must tread upon carpets; breathe, as it were, in fire; avoid a storm which purifies the air, as we ~~would~~ a blast that contaminates it, and guarding every crevice from the wholesome breeze, when it is the most elastic and bracing; lie down upon a bed of feathers, which relaxes the system more than a night’s lodging upon flint stones.”

WARM BATHING.

It is a common but erroneous opinion, that the warm bath is enfeebling, and renders the person using it, more liable to take cold. In times of remote antiquity, it was considered as the solace of toil, and resorted to with a view to renovate vigour exhausted by exertion. To conduct the stranger guest to a warm bath, and anoint him with fragrant unguents, previously to offering him food, formed part of the rites of hospitality.

We can readily understand, why, during the decline of the Roman empire, when luxurious indulgences of all kinds were carried to excess, the warm bath should have been thought debilitating to persons, such as the citizens of distinction, who were in the habit of bathing four, five, and even eight times a

day. Another cause of the disrepute into which the practice fell, was the very high heat of the water; and hence the ready occurrence of debility and disease from the operation of such a violent stimulus.

By a warm bath we are to understand, that in which the temperature ranges from 88 to 98 degrees of Fahrenheit's Thermometer. Now this, so far from heating and irritating the body, has a most soothing and tranquillizing effect. This is more especially obtained by a bath, at from 90 to 95 Fahrenheit.—The pulse on immersion in it, is rendered slower, and the respiration more equable. If the heat be above 98, which is the temperature of the living animal body, or as it is called blood-heat, the bath becomes a hot one; we may then look for accelerated pulse, flushed cheeks, and after a while a copious perspiration bedewing the head and face.

The most proper time for using the warm as well as every other kind of bath, is when the stomach is empty, and especially an hour or two before dinner. Many persons are deterred from having recourse to it, at this time, by the fear of their taking cold afterwards, in consequence of exposure to the open air. The error here, proceeds from confounding the effects of over-heating and fatigue, after violent exercise, with those produced by the warm bath; whereas they are totally dissimilar. In the former case, the skin is cold and weakened by excessive perspiration, and doubly liable to suffer from reduced atmospherical temperature.—In the second, or immersion in warm water, the heat of the system is prevented from escaping, and has rather a tendency to accumulate—so that in fact the living body is, after coming out from this kind of bath, better prepared to resist cold than before. A writer on this subject, very properly remarks, “a person has in fact no more occasion to dread catching cold, after having been in a warm bath, than he has from going into the open air, on a frosty morning, after leaving a warm bed.”

Most persons are astonished at hearing of the practice of the Russians, who rush out from a vapour bath, and jump into the nearest stream of water, or roll themselves in the snow. Now in this case, the impunity with which they expose themselves to the extreme cold is precisely in the ratio of their prior excitation by a hot bath. Were they, immediately after stripping themselves, to plunge at once into a cold stream, rheumatisms and severe cold would be the consequence.

The more vigorous the frame, and active the circulation of an individual, the lower may be the temperature of the bath. The aged, and the feeble, and those whose hands and feet are habitually cold, require it to be near the degree of blood-heat, or 98 of Fahrenheit. The two best criterions to regulate the warmth

of the bath, are, that the pulse should not be made to beat faster than usual; and that no unpleasant sensations of heat or fulness should be felt about the temples and face.

The words, *relaxing* and *bracing*, which are generally thought expressive of the effects of warm and cold bathing, are, says Dr. Darwin, mechanical terms, properly applied to drums or strings; but are only metaphors when applied to the effects of cold or warm bathing on animal bodies. The immediate cause of old age, seems to reside in the inirritability of the finer parts, or vessels of our system; hence they cease to act, and collapse, or become horny or boney. The warm bath is particularly adapted to prevent these circumstances, by its increasing our irritability, and by moistening and softening the skin, and the extremities of the finer vessels, which terminate in it. To those who are past the medium of life, and have dry skins, and begin to be emaciated, the warm bath, for half an hour, twice a week, is eminently serviceable in retarding the advances of age. On this principle, this celebrated physician tells us, that when Dr. Franklin was last in England, he recommended him the use of a warm bath, twice a week, to prevent the too speedy access of old age, which he then thought he felt the approach of. The practice was continued by the philosopher till near his death, which was at an advanced age.

The authority of Count Rumford, derived from his own personal experience, furnishes additional testimony of the safety and efficacy of the warm bath. When at Harrowgate (in England,) on account of his health, he at first went into a bath warmed to about 96 degrees of Fahrenheit's thermometer, every third day—at first he used the bath about ten o'clock in the evening, and remained in it from ten to fifteen minutes; and immediately on coming out, went to bed, it being well warmed to prevent his taking cold. Finding himself often feverish and restless after bathing in this manner, he, at the suggestion of an intelligent gentleman, changed the hour to that before dinner, and remained longer in the bath. The consequence was, a glow of health and pleasing flow of spirits, unattended by that distressing languor, which always succeeds to an artificial increase of circulation, and momentary flow of spirits, which are produced by stimulating medicines—a better appetite for his dinner on the days when he bathed, and better digestion. He was more able to endure fatigue, and less sensible to cold in the afternoon and evening. Encouraged by such favourable results, he next began to bathe every second day, and finally every day. He continued the practice, as he himself tells us, for thirty-five days, bathing every day at two o'clock in the afternoon, for half an hour, in water of the temperature of 96 to 97 Fahrenheit.

"The salutary effects of this experiment," continues the

Count, "were perfectly evident to all those who saw the progress of it; and the advantages I received from it have been permanent. The good state of health which I have since enjoyed, I attribute to it entirely."

Bruce, in his travels in Africa, mentions that when suffering from an intolerable inward heat and thirst, and exhausted by sweat, almost to fainting, if he took a warm bath he found himself invigorated and as fresh as when he first rose in the morning.

It is needless to multiply authorities to show the good effects of the warm bath, and of its really invigorating influence by removing pain and irritation, and allaying undue inward heat. A very superficial knowledge of the close sympathy between the skin on one side, and the stomach and lungs on the other, will explain to us how serviceable bathing must be to the latter organs by preserving the former in its proper healthy office—cleansing it of all impurities, keeping it soft and its pores open, so as to allow egress to what, if retained, would cause eruptions on the skin itself, and much internal distress and irregularity of most of the functions of the animal economy.

DIETETIC MEDICINE.

The following extract from a work published seventy years ago, entitled "Dietetic Medicine," contains much good sense:—

"That Sir Edward Hulse was no friend to, and very far from having any favourable opinion of, what Dr. Cheney calls *great meals*, appears very evident from the regimen he prescribed to a celebrated dignitary of the church, when advanced in years; by adhering to which rule, the prelate protracted life to extreme old age. The rule he prescribed to him ~~was~~ not *fasting*, but *abstemiousness*; to be often taking light nutriment, but such nutriment only in small quantity; at the same time sufficient bodily exercise to keep the joints supple and the fluids in motion. To retire at an early hour to bed, and to rise with the early lark.

However irksome such a tie and restraint may be to the epicure,—to such as *eat to live*, most certainly, when tempted with a variety of dishes, 'tis most salutary to eat of *one dish only*, and letting that, too, be a plain one; to rise up ~~from~~ table before the appetite has been sated—to drink but little wine—not to eat *flesh* suppers, and to forbear from strong soups and high seasonings.

Upon this subject, Mr. Addison, makes the following observation:—"When I behold a full table set out in all its magnificence, I fancy I see gout, cholic, fevers, and lethargies lying in ambuscade among the dishes."

The same excellent writer says also, with much truth, that
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"Abstinence starves a growing distemper." And, doubtless, greater regard paid to the *dietetic part of medicine*—to temperance and abstemiousness, very little occasion would there be alexipharmic boluses, febrifuge draughts, or cordial juleps. extinguish the trade of the doctor—the cook, and the wine merchant, whose very arts minister to, and promote those vices which cause disease, must be made to relinquish their's."

Change of Clothing.—By throwing off thick clothing too soon, and putting it on too late in autumn, we run the risk of fevers in summer, and colds in winter.

Exercise.—Throughout all nature, want of motion indicates weakness, corruption, inanimation, and death. Trenck in his damp prison, leaped about like a lion, in his fetters of seventy pounds weight, in order to preserve his health: and an illustrious physician observes, "I know not which is most necessary to the support of the human frame, *food or motion*." Were the exercise of the body attended to in a corresponding degree with that of the mind, men of great learning would be more healthy and vigorous—of more general talents—of ampler practical knowledge—more happy in their domestic lives—more enterprising, and more attached to their duties as men. In fine, it may with much propriety be said, that the highest refinement of the mind, without improvement of the body, can never present any thing more than half a human being.

MORTALITY LESSENED BY VACCINATION.

The following extract is part of an article entitled "*Diminished Mortality in England*," which first appeared in the Scotsman. It is from the pen of the able editor of that paper, Mr. Charles Maclaren.

A much greater change—not apparent, but real—was produced by the introduction of the Vaccination in 1798. It was computed, that, in 1795, when the population of the British Isles was 15,000,000, the deaths produced by the small-pox amounted to 36,000, or nearly 11 per cent, of the whole annual mortality. (See article *Vaccination*, in the Supplement to Encyclopedia Britannica, p. 713.) Now, since not more than one case in 330 terminated fatally under the cow-pox system, either directly by the primary infection, or from the other disease supervening,

the whole of the young persons destroyed by small-pox, might be considered as saved, were vaccination universal, and always properly performed. This is not precisely the case, but one and a half per cent will cover the deficiencies; and we can therefore conclude, that *vaccination has diminished the annual mortality fully nine per cent.* After we had arrived at this conclusion by the process described, we found it confirmed by authority of Mr. Milne, who estimates in a note to one of tables, that the mortality of 1 in 40, would be diminished to 1 in 43-5, by exterminating the small-pox. Now, this is almost precisely 9 per cent.

THE EXPERIENCE OF HOWARD.

With the name and character of the philanthropic Howard, all our readers must be intimately acquainted. The following extracts from a communication made by him to Mr. Pratt, exhibit the result of his experience as to the best means of preserving the health and vigour of the body.

"A more 'puny whipster' than myself, in the days of my youth, was never seen. I could not walk out in the evening without being wrapped up: I could not put on my linen without its being aired: I was, politely speaking, enfeebled enough to have *delicate nerves*, and was, occasionally, troubled with a very genteel hectic. To be serious, I am convinced, that whatever enfeebles the body debilitates the mind, and renders both unfit for those exertions which are of such use to us all as social beings. I therefore entered upon a reform of my constitution, and have succeeded in such a degree, that I have neither had a cough, cold, the vapours, nor any more alarming disorder, since I surmounted the seasoning. Prior to this, I used to be a miserable dependant on wind and weather; a little too much of the one, or a slight inclemency of the other, would postpone, and frequently prevent, not only my amusements, but my duties: or, if pressed by my affections, or by the necessity of affairs, I did venture forth in despite of the elements, the consequences were equally absurd and incommodious, not seldom afflictive. I muffled up even to my nostrils; a crack in the glass of my chaise was sufficient to distress me; a sudden slope of the wheels to the right or left, set me a trembling; a jolt seemed like a dislocation, and the sight of a bank or a precipice, near which my horse or carriage was to pass, would disorder me so much, that I would order the driver to stop, that I might get out and walk by the difficult places. Mulled wines, spirituous cordials, and large fires, were to comfort me, and to keep out the cold, as it is called, at every stage, and if I felt the least

damp in my feet, or other parts of my body, dry stockings, linen, &c. were to be instantly put on: the perils of the day were to be baffled by something taken hot on going to bed; and before I pursued my journey, the next morning a dram was to be swallowed, in order to fortify the stomach. In a word, I lived, moved, and had my-being so much by rule, that the slightest deviation was a disease.

"Every man must, in these cases, be his own physician. He must prescribe for, and practise on, himself. I did this by a very simple, but as you will think, a very severe regimen, namely, by denying myself almost every thing in which I had long indulged. But as it is always harder to get rid of a bad habit, than to contract it, I entered on my reform gradually; that is to say, I began to diminish my usual indulgences by degrees. I found that a heavy meal, or a hearty one, as it is termed, and a cheerful glass, that is, one more than does you good, made me incapable, or at least, disinclined to any useful exertions for some time after dinner hours; and if the dilutive powers of tea assisted the work of a disturbed digestion, so far as to restore my faculties, a luxurious supper came in so close upon it, that I was fit for nothing but dissipation, till I went to a luxurious bed, where I finished the enervating practices, by sleeping eight, ten, and sometimes a dozen hours on the stretch. You will not wonder that I rose the next morning with the solids relaxed, the juices thickened, and the constitution weakened.

"To remedy all this, I ate a little less at every meal, and reduced my drink in proportion. It is really wonderful to consider, how imperceptibly a single morsel of animal food, and a tea-spoonful of liquor deducted from the usual quantity daily, will restore the mental functions, without any injury to the corporeal—nay, with increase of vigour to both. I brought myself, in the first instance, from dining on many dishes, to dining on a few, and then to being satisfied with one; in like manner, instead of drinking a variety of wines, I made my election of a single sort, and adhered to it alone.

"My next business was to eat and drink sparingly of that adopted dish and bottle. My ease, vivacity, health, and spirits augmented. My clothing, &c. underwent a similar reform; the effect of all which is, and has been for many years, that I am neither affected by seeing my carriage dragged up a mountain, or driven down a valley. If an accident happens, I am prepared for it, I mean so far as respects unnecessary terrors; and I am proof against all changes in the atmosphere, wet clothes, damp feet, night air, transitions from heat to cold, and the long train of hypochondria affections."

In his 63d year, Mr. Howard was in the full possession of his

mental and physical powers. He, however, accidentally contracted a malignant fever whilst visiting the sick in an infected district, which terminated his life in a few days.

RULES FOR PRESERVING THE SIGHT.

The preservation of the sight is an object of so much importance to every individual, whatever may be his profession or rank in society, that we have thought a few hints in relation to this subject might be productive of beneficial effects.

It is well known to the physician that nothing more certainly impairs the sense of vision than debauchery and excess of every kind. The individual, therefore, who would preserve his sight unimpaired, must avoid carefully every species of intemperance. This is an all-important rule, a neglect of which will render every other of but little avail.

A long continuance in absolute darkness, or frequent and protracted exposure to a blaze of light, equally injures the sense of vision.

Persons who live almost constantly in dark caverns or chambers, workers in mines, and prisoners who have been long confined in gloomy dungeons, become incapable of seeing objects distinctly excepting in a deep shade, or in the dusk of the evening. While on the other hand, in various parts of the world, in which the light is constantly reflected from a soil of dazzling whiteness, or from mountains and plains covered with almost perpetual snow, the sight of the inhabitants is perfect only in broad day light, or at noon.

Those, also, who are much exposed to *bright fires*, as blacksmiths, glassmen, forgers, and others engaged in similar employments, are considered, by the best authorities, as most subject to loss of sight from cataract.

All brilliantly illuminated apartments have a similar prejudicial effect upon the eyes, though, undoubtedly, not to the same extent. As a general rule, therefore, the eye should never be permitted to dwell on brilliant or glaring objects for any length of time. Hence in our apartments only a moderate degree of light should be admitted; and it would be of considerable advantage, particularly to those whose eyes are already weak, if in place of a pure white or deep red colour for the walls, curtains, and other furniture of our rooms, some shade of green were to be adopted.

Reading or writing in the dusk of the evening, or by candle-light, is highly prejudicial. The frivolous attention to a quarter of an hour at the decline of day, has deprived numbers of the perfect and comfortable use of their eyes for many years: the

is chief is effected imperceptibly, the consequences are often variable.

There is nothing which preserves the sight longer, than always using, in reading, writing, sewing, and every other occupation which the eyes are constantly exercised, that moderate degree of light which is best suited to them; too little strains them, too great a quantity dazzles and confounds them. The eyes are less affected, however, by a deficiency of light than by the excess of it. The former seldom does much if any harm, unless the eyes are strained by efforts to view objects to which the degree of light is inadequate—but too great a quantity has, by its own power, destroyed the sight.

The long-sighted should accustom themselves to read with rather less light, and with the book somewhat nearer to the eye than they ordinarily desire; while those that are short-sighted should, on the contrary, use themselves to read with the book as far off as possible. By these means both may improve and strengthen their vision, whereas a contrary course will increase its natural imperfections.

Bathing the eyes daily in cold or tepid water tends to preserve the integrity of their functions; provided, however, the individual does not immediately after such bathing enter a warm room, or unnecessarily exert his sight.

Mentorian, or Mnemosynean Snuff.—The following whimsical notice of the virtues of a new kind of snuff, taken from a London periodical of 1822, has about as much reason and truth in it, as the puffs direct and by implication, whether from scholars or ignoramuses, of quack medicines, which we daily meet with in our own quarter of the world.

“Dr. Dunderhead declares he has not any connexion with the *Irish Blackguard*, or *Lord Sham Peter's English Gentleman*, nor has he the honour to be acquainted with either the *Prince* or his *mixtures*; indeed the Doctor is not ashamed to proclaim his ignorance of all mixtures whatever, not even excepting his own *Mnemosynean Snuff*, though he pledges himself it possesses the following extraordinary properties.—The human skull being as it were the wit-chest of man, a single pinch of this valuable article thrown into it through the nasal duct, acts on the brain, which it instantly purges of all folly, expels delirium and phrenzy, dislodges melancholy, discharges grief, and improves and assists cogitation; a second pinch illumines the imagination, sharpens the wit, collects and associates all straggling ideas, and matures the judgment; a third spurs the fancy, but at the same time curbs its exuberance, and methodizes thought. In short,

such are its curative and prophylactic virtues, that it banish or extirpates all mental errors.

"Poets, musicians, painters, and sculptors, will find good count by applying to Addle-street. As the first, with a few pinches, will terse and tag his verse with *precision* and *rhyme*; the second will, with a like quantity, be relieved from the fatigues of beating time, and readily make concord and discord accord. The snuff will be sure also to correct the painter's design, soften his distances, and harmonize his tones; whilst the sculptor, with a few pinches, will excel his models, and steal a march on nature."—*Mnemosynean Emporium*.

Cautions to Mothers.—Avoid the use of tight bandages for your infants, especially round the body, for fear of producing fits, obstructions in the bowels, or a slow decay.

Avoid giving them Godfrey's Cordial, Daffy's Elixir, Dalby's Carminative, Bateman's Drops, or any other warm anodyne, for fear of producing fits, fever, or palsy, a common consequence of quack medicines indiscreetly given.

Avoid giving them any quack medicine, for fear of bringing on decline or sudden death.

Pulmonary Consumption.—We give place to the following extract from the last number of the North American Medical and Surgical Journal, not so much on account of the value of the practice there recommended as a curative means, but because we believe it one of the best measures of prevention which can be adopted. In the latter point of view it has claims to insertion in the pages of our Journal. We must caution our readers against believing that it is the intention of the very estimable writer* of the paper from which we borrow, to inculcate indifference on the part of the invalid to a suitable protection of his body by warm clothing, or a disregard of the prudential maxims otherwise demanded in such cases.

"Vigorous exercise, and a free exposure to the air, are by far the most efficient remedies in pulmonary consumption. It is not, however, that kind of exercise usually prescribed for invalids—an occasional walk or ride in pleasant weather, with strict confinement in the intervals—from which much good is to be expected. Daily and long continued riding on horseback, or in carriages over rough roads, is, perhaps, the best mode of exercise; but where this cannot be commanded, unremitting exertion of almost any kind in the open air, amounting even to labour, will be found highly beneficial. Nor should the weather be

* Doctor Parrish.

upulously studied. Though I would not advise a consumptive patient to expose himself recklessly to the severest inclemencies of the weather, I would nevertheless warn him against allowing the dread of taking cold to confine him on every occasion when the temperature may be low, or skies overcast.

"I may be told that the patient is often too feeble to be able to bear exertion; but, except in the last stage, where every remedy must prove unavailing, I believe there are few who cannot use exercise without doors; and it sometimes happens, that they who are exceedingly debilitated, find, upon making the trial, that their strength is increased by the effort, and that the more they exert themselves, the better able they are to support the exertion."

NOTICE.—The primary object with the conductors of the *Journal of Health*, is to point out the means of preserving health and preventing disease. To attain this, all classes and both sexes shall be addressed, in a style familiar and friendly, and with an avoidance of such professional terms and allusions as would in any way obscure the subject or alarm the most fastidious. The fruits of much reading, study, and careful observation, shall be placed before them, so arranged and applied as to conduce most efficaciously to their bodily comfort and mental tranquillity. To whatever profession or calling they may belong, the readers of this *Journal* will find precepts susceptible of valuable application. Air, food, exercise, the reciprocal operation of mind and body, climate and localities, clothing and the physical education of children, are topics of permanent and pervading interest, with the discussion and elucidation of which the pages of the work will be mainly filled.

The *JOURNAL OF HEALTH* will appear in Numbers of 16 pages each, octavo, on the second and fourth Wednesdays of every month. Price per annum, \$1 25, in advance. Subscriptions and communications (post paid) will be received by JUDAH DOBSON, Agent, No. 108 Chesnut Street, Philadelphia.

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☐ However gratifying it would be to the proprietor of the *Journal of Health* to continue the exchanges with the editors of newspapers throughout the country, he is compelled to forego this pleasure on account of the expense of postage to which he finds himself subjected.

The *NORTH AMERICAN MEDICAL AND SURGICAL JOURNAL* is published quarterly, by J. Dobson, on the first of January, April, July, and October—Terms, five dollars per annum, payable in advance. Eight volumes of the work have already appeared. Each number contains, in addition to original communications, analytical reviews, and bibliographical notices, a copious summary of all the improvements and discoveries in the different branches of medicine, prepared expressly by the editors, from the American, English, French, German, and Italian Journals.

THE
JOURNAL OF HEALTH.

CONDUCTED BY AN ASSOCIATION OF PHYSICIANS.

Health—the poor man's riches, the rich man's bliss.

NO. 5. PHILADELPHIA, NOVEMBER 11, 1829. VOL. I.

MANY things, says an old writer, are written in our books, which seem to the reader to be excellent remedies ; but they that make use of them are often deceived, and take for physic, poison.

Few errors are so productive of injury to health, or so readily convert a trifling ailment into an alarming and often fatal disease, as the misapplication of medical maxims, and the consequent misuse of medicinal substances. Either long study and much experience have no superior claims over ignorance and conjecture, or mankind are singularly heedless of their health and bodily comfort, when they sport with the most potent and dangerous drugs of the apothecary's shop, to say nothing of the poisons concealed in the innumerable patent mixtures—pills, syrups and elixirs, which they credulously swallow on the faith of empirics, whose impudence is by far the most prominent trait in their character. In most of the trades and arts of life an apprenticeship is required before persons are deemed competent to their exercise, or to give an opinion respecting their principles and application. A man does not become a carpenter by being made the possessor of edge tools and a compass, or a shoemaker by having leather and a last, without previous instruction and practice. He who should call himself a watch-maker, and yet be ignorant of the works of a watch, their number and connexion, would be laughed at as an impudent pretender, to whom no one would think of trusting his time-piece for alteration and repair. But—mark the inconsistency of human nature ! any person who garnishes the shelves of a small shop with a few gallipots and pill boxes, and advertises a sovereign pectoral balsam or panacea, is straightways received into the confidence of the crowd, and implicit faith is given to all his boasts of cure and marvellous recoveries.—Ignorant of the structure of the human body or any of its parts—ignorant of its functions, he is never-

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also allowed to treat with vulnerary salves and plasters wounds which consist in alterations of structure; and with his balsams diseases which are the direct effect of disturbed action. That most complex and wonderful of all pieces of mechanism—the living human body—is abandoned as a fair subject on which every knave is allowed to try his hand, for the benefit of his purse; or well-meaning busy body, for the display of his or her vanity. Few of these persons pretend to the initiative of the prescriptions which they thus press on the credulous and unwary. They will most of them cite books in which are recorded the wonder-working powers of their favourite medicine; the real nature and effects of which are, however, as entirely unknown to them as colours to the blind or sounds to the deaf. We cannot wonder then if they that make use of these things, are often deceived, and take for physic, poison.

It has been said, quaintly enough, but with great truth, 'that, without exquisite knowledge, to work out of books is most dangerous.' How great then must be the hazard incurred by mothers and nurses, who, assuming a symptom as indicative of the entire disease, administer to children medicines recommended in books of Domestic Practice, which a skilful physician would be fearful of prescribing after a careful examination of all the symptoms; or if he did recommend them, it would be with a great many restrictions and cautions to guard against unpleasant consequences. Parents or nurses, disturbed by the crying of a child, and its wakefulness at night, will give it a dose of paregoric or laudanum, or of some cordial or carminative, of which opium forms the most active part—because they read in the "Domestic Medicine," that laudanum soothes pain and procures sleep. They are not aware that pain and restlessness proceed from a great diversity of causes, and consequently require a diversity of remedies, or that they shall be administered at different periods, according to the nature of the malady. A child will cry, or be kept awake, from hunger, the colic, worms, a very full meal, unusual articles of food taken in the day, pain of the head preceding a regular attack of dropsy of the brain, pain in the side or a pleuritic stitch, heat, thirst, and disturbance ushering in an attack of fever. Now for all these an anodyne will be given by the parties above mentioned; the relief they think is so soon afforded, and then it is not worth while to trouble the doctor, or it is a hardship to incur the expence of his visits. A few days, sometimes weeks, pass off in this way—the elders of the family always supposing that the child will get better, and nothing alarmed so that they can deaden the pain and stay its more urgent complaints. If rather bolder practitioners, they will give sweet spirits of nitre, because they read that it cools the fever. They do not observe that it increases the heat and

thirst, and distress of the stomach, and that the child is *actm* worse than before. Alarmed at last for the safety of the young sufferer, they send messenger after messenger for the doctor, each one more urgent than the former, claiming his immediate presence. On his arrival he makes the melancholy discovery that the time for efficient medication is past—the disease is in its second stage, and is beyond the reach of art—the same disease, which, had he been called on to treat at an early period, might have been easily arrested in its course; but not by means of the remedies which the parents and nurse had gathered the use of from the “Family Oracle” or “Domestic Medicine” or the like. Some are content to borrow prescriptions from neighbours who have been themselves the subjects of professional advice. A cough mixture often acquires great popularity from its having been given with advantage in a particular case, by an eminent physician. He directed it for his patient towards the close of the disease—others, who have borrowed it, employ it at the commencement, alleging that a cough is but a cough after all; and if neighbour Simple was cured of his by this mixture, why should not Simon Fitful be equally benefited? The little incident of a high fever being present with the cough in the second case, whereas it was absent in the first, is overlooked by these medicinal borrowers, who, like the monkey which cut its throat while imitating the movements of its master shaving, bring on irremediable disease by the means which, in skilful hands, gave life and health.

Calomel, confessedly a medicine of great power, and one which, in the eyes of many very learned and experienced physicians, is, except on a few carefully selected cases, apt to do much injury, is freely given in nursery and domestic practice. A child or other young person of the family is restless and rather feverish at night, and starts in its sleep, and perhaps picks its nose. The cry immediately is, worms and indigestion, for which the knowing mother or aunt has discovered a notable remedy in calomel. It is given accordingly—but without many if any restrictions on the score of regimen being imposed, and the consequence is that digestion is disturbed, and the stomach rendered still more sensible of offending causes. A fresh dose of the medicine is followed by fresh complaints on the part of the little invalid, who now becomes fretful, and excessively sensible to all external impressions; in fine, a very miserable being—all because its knowing parent or relative chose to display on it her medical reading, which must necessarily be imperfect, and a cause of error, in place of subjecting it to the laws of hygiene, or the maxims of health about which she might and ought to be readily conversant. Perhaps after the child has been salivated with her calomel, she will be surprised at learning that she was giving mercury all the time.

rule is exceedingly simple for the guidance of those who, in their own persons, or for their friends, would wish to ward off an attack of impending disease. It is to abstain from every thing which might possibly be injurious, as food, strong drinks, active exercise; exposure to extremes of temperature, the rock of the passions, &c. Would they desire a more active and directly medicinal course, let them consult the proper directors of this course, and by no means themselves use substances which misapplied will be attended with consequences that no human power can ever after obviate or remove.

Comparative protecting powers of Vaccination and Inoculation fully tested.—According to an estimate made by the Medical Society of Marseilles, when the small-pox last visited that city (1828) 40,000 persons were exposed to the infection; of these they ascertained that 30,000 were reported to have been vaccinated—2000 had had the small-pox, and 8000 were protected by neither; of the first class, 2000, or one-fifteenth were infected; of these, 20, or one hundredth died*—of the second, 20, or one hundredth took the infection, four of whom died—of the third, 4000, or one half took the infection, and 2000 of these died: that is, in the first class, or the vaccinated, one died in every 1800; in the second, or those who had had the small-pox in early life, one in every 500; and, in the third; one in every 4. Hence it will be perceived that a person who has been vaccinated, is more safe from the varioloid than one who has had the small-pox. Similar results were obtained by the physicians who had charge of the small-pox Hospital in this city, [Philadelphia] in 1823-4.

CONFESSIONS OF AN ENGLISH GLUTTON.

THIS is the title of an essay in "Traits of Travel," from which we extract the following picture; too true, unhappily, in its general outlines, though given by its lively author in a somewhat exaggerated style of colouring.

"My father was a plain sort of a man—liked plain speaking, plain feeding, and so on. But he had his antipathies—and among them was roast pig. Had he lived to our times, he might probably have been won over by a popular essay on the subject, which describes, in pathetic phrase, the manifold delights attending on that dish—the fat, which is no fat—the lean, which is not

* We find, from documents in our possession, there was every reason to conclude that of these twenty, the majority had never been successfully vaccinated.

lean—the eyes melting from their sockets, and other touches of description. Be this as it may, my unenlightened parent would never suffer roast pig upon his table; and so it happened, that, at sixteen years of age, I had never seen one. But on the arrival of that anniversary, I was indulged by my mother with a most exquisite and tender two-months porker, in all its sucking innocence, and succulent delight, as the prime dish in that annual birth-day feast, to which I was accustomed—in my own apartment—all doors closed—no ingress allowed—no intruding domestics—no greedy companions to divide my indulgences—no eyes to stare at me, or rob me of a portion of the pleasure with which I eat in, as it were, in vision, the spirit of every anticipated preparation, while savoury fragrance was wafted to my brain, and seemed to float over my imagination in clouds of incense, at once voluptuous and invigorating. Ah, this is the true enjoyment of a feast! On the present occasion, I sat in the full glory of my solitude—sublimely individual as the Grand Lama of Thibet, or the Brother of the Sun and Moon. The door was fastened—the servant evaporated—a fair proportion of preparatory foundation—soup, fish, &c. had been laid in *secundem artem*—the *mensa prima* in short, was just dispatched, when I gently raised the cover from the dish, where the beautiful porker lay smoking in his bright brown symmetry of form and hue, enveloped in a vapour of rich deliciousness, and floating in a gravy of indescribable perfection! After those delightful moments of dalliance (almost dearer to the epicure than the very fulness of actual indulgence) were well over—after my palate was prepared by preliminary inhaledments of the odorous essence—I seized my knife and fork, and plunged in *medias res*. Never shall I forget the flavour of the first morsel—it was sublime! But oh! it was, as I may say, the last; for losing, in the excess of over-enjoyment, all presence of mind and management of mouth, I attacked without economy or method, my inanimate victim. It was one of my boyish extravagances to conform myself in these my solitary feasts to the strict regulations of Roman custom. I began with an egg, and ended with an apple, and flung into the fire-place (as there was no fire, it being the summer season) a little morsel, as an offering to the *dii patellarii*. On this occasion, however, I forgot myself and my habits—I rushed, as it were, upon my prey—slashed right and left, through crackling, stuffing, body, and bones. I flung aside the knife and fork—seized in my hand the passive animal with indiscriminate voracity—thrust whole ribs and limbs at once into my mouth—crammed the delicious ruin by wholesale down my throat, until at last my head began to swim—my eyes seemed starting from their sockets—a suffocating thickness seemed gathering in my throat—a fulness of brain seemed bursting through my skull—

my veins seemed swelled into gigantic magnitude—I lost all reason and remembrance, and fell, in that state, fairly under the table.——

“This, reader, is what we call, in common phrase, a surfeit. But what language may describe its consequences, or give a just expression to the sufferings it leaves behind? The first awakening from the apoplectic trance, as the lancet of the surgeon gives you a hint that you are alive, when the only taste upon the tongue—the only object in the eye—the only flavour in the nostril, is the once-loved, but now deep-loathed dish! The deadly sickening with which one turns, and twists, and closes one’s eye-lids, and holds one’s nose, and smacks one’s lips—to shut out, and stifle, and shake off the detested sight, and smell, and taste:—but in vain, in vain, in vain! But let me not press the point. Forty-two years have passed since that memorable day—forty thousand recollections of that infernal pig have flashed across my brain, and fastened on my palate, and fumigated my olfactories; and they are, every one, as fresh—what do I say?—a million times more fresh and intolerable than ever! Faugh! It comes again.”

Attention to Health no Bar to Enjoyment.—Almost every attempt that has been made to instruct the public generally, upon the means by which disease may be avoided, and the health and well-being of both mind and body best preserved, has been met by ridicule. The individual who would live according to the dictates of prudence and good sense, has been described as one fearful of enjoying the common gifts and blessings of Providence, of partaking of the most simple food, or of breathing the purest atmosphere, lest he may admit into his system some noxious power to rob him of his health. Such a one, says the scoffer, is little better than a constant valetudinarian—with him plain old common sense is turned out of doors, to make room for prudery in regimen; and every generous energy is crippled by coward caution.

These vulgar and absurd objections to a rigid observance of the rules of health, are thus refuted by a very excellent writer engaged in the same cause with ourselves.

“If,” says he, “no evil has followed from the pains that have been so wisely taken towards putting all upon their guard against deadly *nightshade* and against *sugar of lead*, why should any be produced by a completely reasoned catalogue of *poisons*, in the most comprehensive sense of that term? The lead does but occasion palsy; and whatever destroys activity and enjoyment produces palsy too, of the worst species. For the advantages

of sprightly vigour over pining sickliness, is greater than the enervated over the palsied, or of the palsied over the Can we seriously fear, that if we suffer ourselves to be persuaded out of the use of poisons, both quick and slow, that the fear of nature would not be various enough for a healthy appetite? Did any one, when once acquainted with their effects, ever pine for the berries of the nightshade, or the sweets of lead? or, has a knowledge of their poisonous qualities caused any one to partake with diminished confidence of such species of food, of the wholesomeness of which he has been well assured? Certainly not. Neither, therefore, will a single individual find the comforts of life diminished—nor hesitate a moment to make a proper use of them, when once he is convinced of the deleterious influence of intemperance and gluttony, of indolence and lust; or rather, when he has been taught in what each of these vices actually consists.”

WATER.

HEALTH can as little be supported without pure water, as without pure air. Where either of these fluids is deteriorated by admixture with foreign matters, disease will be a common if not constant resident. The ancients were well aware of this fact, when they went to such expense in procuring good water from great distances. At this day Rome, though fallen from her high estate, is supplied with copious streams of water, conveyed for many miles, by means of aqueducts, built in her days of early splendour and dominion. While we smile with mingled feelings of pity and contempt, at the ancient Romans, who were often regulated by the opinions of the augurs and soothsayers, in their military expeditions and important transactions, we ought not to forget that at other times, their consulting the appearances presented in animals, was an evidence of practical wisdom, when this process was conducted with a view of ascertaining the state of the air and water, in living beings.—Vitruvius informs us that the livers and spleens of animals were inspected, in order to judge from them of the nature of the waters of a country, and the salubrity of its alimentary productions; and to regulate accordingly their choice of sites for the construction of their cities. The size and bad state of the above mentioned organs, are in fact a pretty certain sign of the insalubrity of the pastures, and of the bad quality of the waters, which, especially if they be stagnant, produce in cows, and above all, in sheep, fatal diseases, the seat of which is often in the liver: the rot, for example, is a disease of this organ, which frequently destroys

whole flocks, in marshy countries. The inhabitants of a country exposed to the double influence of bad water and impure air, suffer in a similar manner. The latter will even be comparatively innocuous, if pains be taken to improve the quality of the former. Families, and military officers in quarters in the island of Zealand, that grave of Holland, have enjoyed good health throughout the year, though exposed as usual to atmospheric distemperatures—merely by using water carefully filtered, or to which light wines had been added.

Painful and unseemly eruptions of the skin, indigestion in its worst forms, and scurvy, have all been caused by the long use of bad water, and have been promptly cured by a substitution of this beverage in a purer state.

The common division into *soft* and *hard* is generally recognised in speaking of water, when used for domestic purposes and the arts. The first, or *soft*, is rain, river, and snow water; the second, or *hard*, is that generally obtained from springs and wells. Water perfectly pure, that is, free from all mineral or saline impregnation, is scarcely ever met with in nature. Good water ought to be perfectly inodorous, transparent, and give no other taste than that of softness: it should readily mix with soap, so as to form a homogeneous, opaline fluid, which will not be decomposed for several hours: when poured out of one vessel into another, it should send out air-bubbles: peas, beans, and other pulse, and also the fibres of animal substances, ought to be more readily softened in it by boiling, than they would be in hard water. The taste of pure rain and river water, as contrasted with the vapidness of that which has been boiled and distilled, proceeds from its containing atmospheric and fixed air, that is to say, the air such as we commonly breathe, and that which is given out in the process of fermentation, and which we esteem so grateful in artificial mineral or soda water, as it is often called. A hundred cubic inches of good river water will contain about 2 1-4 of carbonic acid, (fixed air) and 1 1-4 of common (atmospheric) air. These are necessary ingredients in water to be used as a beverage; hence if we boil or distil it, to clear it of earthy matters and salts, or obtain it from melted snow and ice, we must, in order that it may lose its vapidness and recover its taste, expose a large surface of it to the air, or agitate it by free stirring. River water, even of the best quality, will contain different kinds of salts, but in such very minute portions, that it is not necessary to take any account of them, except in chemical experiments.

Almost all spring waters possess the property termed *hardness*, in a greater or less degree. This depends chiefly on their holding in solution super-carbonate of lime, (chalk) or sulphate of lime, (plaster of Paris) or both. A very small proportion of one of these salts is sufficient to give the water the character of

hardness, whereby it curdles in place of dissolving, or into mixing with soap. Mr. Dalton, the celebrated chemist, shown that one grain of sulphate of lime contained in two thousand times its weight of water, converts it into the hardest spring water that is commonly met with.

The purest river water is that which runs over a gravelly and rocky bed, and with a swift course. The purest springs are those which occur in primitive rocks, or beds of gravel, or which filter through sand in silicious strata.

We shall speak in a future number of the peculiar properties and impregnations of the waters of some of the most celebrated rivers, and of those obtained from springs, rain, and snow; and also of the different methods employed to soften and purify hard and muddy waters.

Causes of Disease.—Nothing, says an old writer, pesters the body and mind sooner than to be still fed, to eat and ingurgitate beyond all measure, as many do. By overmuch eating and continual feasts they stifle nature, and choke up themselves; which, had they lived coarsely, or, like galley slaves, been tied to an oar, might have been happily prolonged many fair years.

To the same effect is the language of a celebrated London lecturer. I tell you honestly, says he, what I think is the cause of the complicated maladies of the human race; it is their gormandizing, and stuffing, and stimulating their digestive organs to an excess; thereby producing nervous disorders and irritation. The state of their minds is another grand cause; the fidgetting and discontenting yourselves about that which cannot be helped; passions of all kinds—malignant passions, and worldly cares pressing upon the mind, disturb the action of the brain, and do a great deal of harm.

TIME FOR SLEEP.

SLEEP, "tired nature's sweet restorer," is well known to be essential to the existence of man. Those who are long deprived of a necessary proportion of it, have their health impaired, and not unfrequently the period of their existence abridged.

Many would appear to imagine that provided a certain number of the twenty-four hours be passed in sleep, it matters little how or where such repose is obtained. This, however, is a very gross error. The accommodations of the night, equally with the occupations of the day, exert a very powerful influence upon the health and well-being of the system.

Night is evidently the period appropriated by nature for repose, and general experience has proved, that it is the only one during which we can with certainty obtain that sound, sweet, and refreshing slumber, so necessary for the preservation of health. Sleeping during the day is, indeed, on many accounts, a pernicious practice, which should be carefully avoided, excepting under particular circumstances of disease, or when a sufficient amount of repose cannot be obtained at the natural periods. This, however, does not apply to infants. For the first months after birth, a healthy child sleeps full two-thirds of its time. This propensity requires to be indulged by day as well as by night; but, with judicious management, it may be brought, in a short time, to require and enjoy repose during the latter period only. Young children, when fatigued by exercise, will also, in general, be found inclined to sleep during the day; from indulging them in a short repose, under such circumstances, no bad effects can result, provided their clothing be perfectly loose, so that every part of their bodies is freed from bands or ligatures.

The popular maxim, "early to bed and early to rise," is one which should be rigidly observed by every individual. It has been remarked that, in the natural state, the disposition to sleep usually comes on soon after the commencement of darkness; and, according to the oldest and most accurate observers, three or four hours sleep before midnight is very nearly as refreshing as double that portion in the morning. Persons who spend the day in manual labour, or active exercise in the open air, with great difficulty keep awake for a few hours after the night has closed in; and this disposition to early sleep is, perhaps, one of the strongest indications of perfect health.

The studious are noted for their disregard of "the regular hours of rest." The solemn stillness of night, inviting to those pursuits which require a fixed attention, and a connected series of thought and reasoning, leads them first into the habit; which is subsequently strengthened by the circumstance of intense application of the mind, uninterrupted by sufficient and appropriate exercise, producing a state of nervous irritability inimical to sleep. Hence the student fears to leave his midnight lamp for a couch which he can only occupy in a state of restlessness. Let him, however, relinquish his nocturnal studies, and seek, during the natural period, that repose which his mind and body alike demand—appropriating "the hours of early morn" to study, and the residue of the forenoon to exercise, and we are well persuaded, that while his progress in the pursuit of knowledge would be in no degree retarded, he will be the gainer, not merely in the enjoyment of more perfect health, but in the increased clearness and vigour of his intellectual faculties.

It has been very correctly remarked "that the atmosphere of

the night is always more vitiated, and consequently less fit for respiration, than that of the day; and as we respire a greater portion of air while awake than in a sleeping state, it follows that from these, independent of other causes, the system is more liable to injury in the former than in the latter state."

Early rising is equally important to the health of the system as early rest. On no account should any one permit himself to again slumber, after the moment of his first awaking in the morning, whether this happen at the early dawn, or before the sun has risen; even though from accident or unavoidable causes he may not have enjoyed his six or eight hours of repose. It is much better to make up the deficiency, if necessary, at some other time, than to attempt taking another nap. Whoever shall accustom himself thus to rise, will enjoy more undisturbed sleep during the night, and awake far more refreshed, than those who indolently slumber all the morning.

Even this second nap is, however, by no means so injurious to health as the practice of continuing in bed of a morning, long after waking; nothing tends, especially in children, and young persons generally, more effectually to unbrace the solids, exhaust the spirits, and thus to undermine the vigour, activity, and health of the system, than such a practice.

Let any one, who has been accustomed to lie in bed till eight or nine o'clock, rise by five or six, spend an hour or two in walking, riding, or any active diversion in the open air, and he will find his spirits more cheerful and serene throughout the day, his appetite more keen, and his body more active and vigorous.

Rees, in his life of Dr. Kippis, attributes the uninterrupted health of the latter, to habits of early rising, as well as to the uniform regularity and temperance to which he had been accustomed from his youth. It may be added, that, however different in other respects may have been the habits of those who have been remarkable for their longevity, they were all early risers.

The habit of early rising is one of great importance in reference to the health of young persons: when commenced in the first years of life, it will be persevered in from choice. "Hence," to use the language of an experienced writer, "while under the eye of parents and guardians, children may be taught to rise constantly at a certain hour, which will render it more easy for them to persevere in the habit, after they are removed from under that controul. If no disease or accident intervene, they will need no further repose than that obtained in their first sleep, which custom will have caused to terminate, of itself, just at the usual hour, and then, if they turn upon the other ear to take a second nap, they will be taught to look upon it as an intemperance, not at all redounding to their credit."

No one should retire to rest immediately after a full meal, or in an agitated state of mind. Indeed, after a light supper, at least two hours ought to elapse before bed-time; and as a requisite for sound and invigorating repose, it is necessary to banish all anxious, gloomy, or depressing ideas and thoughts, and every species of mental exertion. To the same intent, every circumstance calculated to excite the senses should be removed. The pernicious practice, adopted by many, of reading in bed until they fall asleep, is particularly to be avoided. In place of this dangerous expedient to invite sleep, it would be more salutary to walk up and down the room for a few minutes, or to partake of any other gentle exercise. Fortunately, however, the individual who lives a life of temperance and virtue, and partakes daily of sufficient active exercise, requires no opiate to lull him to repose:

— “On him the balmy dews
Of sleep with double nutriment descend.”

Elixir of Health and Longevity.—In 1728 a person of the name of Villars, in Paris, gave out that his uncle, who, it was well known, had attained very nearly to his hundredth year, and died then only in consequence of an accident, had left him a certain preparation, which possessed the power of prolonging a man's life to upwards of a century, provided he lived with sobriety and exercised daily in the open air. When this individual happened to observe a funeral, he would shrug up his shoulders in pity: “If the deceased,” said he, “had followed my advice, he would not be where he now is.” His friends, among whom he distributed his medicine gratuitously, observing the conditions required, experienced its utility and praised it incessantly. He was thence encouraged to sell it at a crown a bottle; and the sale was prodigious. Now the remedy was in fact nothing more than the water of the river Seine, slightly acidulated. Those who made use of it, and were attentive, at the same time, to regimen and exercise, soon found their health greatly improved. To others, who were neglectful, he would observe, “It is your own fault if you are not perfectly cured; you have been intemperate and indolent; renounce these vices, and you will live at least a hundred years.” Some took his advice; and the very decided advantage which these latter derived from Monsieur Villar's drops, caused him to increase rapidly in reputation and wealth. The Abbe Pons extolled our quack, and gave him the preference to the celebrated Mareschal de Villars: “The latter,” said he, “kills men; the former prolongs their existence.”

At length, however, it was unfortunately discovered that Vil-

lar's remedy was composed almost entirely of pure water. His practice was now at an end. Men had recourse to other empirics of a far more dangerous character—and to specifics and advice much less efficacious and rational in their nature.

LABOUR WITHOUT LIQUOR.

THE evidence furnished in the subjoined extract, is but a small portion of what might be readily collected, to show that the labouring classes, of whatever colour, and in whatever climate living, never stand in need of the unnatural excitement produced by ardent spirits. Whether on sea or shore, such persons will best preserve their health by entire abstinence from these drinks. The true preventives of diseases for them, will be found in temperance, warm and dry sleeping quarters, with comfortable clothing and regular hours.

"I would be the last man to abridge the comforts of this unfortunate class of men, but I am entirely satisfied that the greatest kindness which can be rendered them, is to place the liquor on all occasions, wet and dry, beyond their reach. As an article of materia medica, prescribed by an enlightened physician, would not absolutely proscribe it. That, however, should be the only exception.

"On three contiguous estates, of more than four hundred slaves, has been made, with fine success, the experiment of a strict exclusion of ardent spirits, at all seasons of the year. Not only drunkenness, but *drinking* is punished, however moderate. A sure method is practised for detecting the drinker, however sober he may be. It is impossible to disguise his breath. Various expedients were attempted, such as infusion of strong scented herbs in his posset. But the unerring nose of the administrator or mayoral, always detected the offender, and inevitable correction followed, till the offence is almost unknown on the estates.

"It was a deep conviction, on the part of the proprietor, that the bad health and early death of many of his slaves, and the irregular conduct in their families, and consequent suspicions, and jealousies, and bloody revenges, in some cases amounting to murder of child and parent, were chiefly imputable, directly or indirectly, to ardent spirits, which brought him to the resolution of banishing it entirely from his estates. The success has very far exceeded his most sanguine hopes. Peace, and quietness, and contentment, reign among the negroes; a better state of health is evident; creoles are reared in much greater numbers than formerly; the estates are in the neatest and highest state of cultivation, and order and discipline are maintained with very

little correction, and the mildest means. The writings of enlightened physicians of the present day, accord with the theory of this humane planter. They utterly deny the necessity of spirit to the labourer in heat and cold, in seasons wet and dry. Substitutes more salutary may, in cases of exposure to drenching rains, be adopted. Molasses, hot water, and ginger, are the best correctives of the chill, followed by a warm and fine garment. What is the effect of the sudden flash of liquid fire, compared with the genial warmth obtained by these milder means?

"A serious evil on the other hand arises from the custom of giving a glass of spirit to a wet negro, or to a wet gang. They will love to get wet and cold, that they may be warmed by their favourite beverage.

"But cut off all hope of indulgence, and cases of fever and death will be diminished. As a means then, of order, and peace, and contentment on a plantation—a means of keeping the hospital empty, and the bohea full of vigorous labourers, and the plantations populous, and cheerful with creoles, let ardent spirit be banished from the plantation.

"Nine-tenths of all the crimes, and poverty, and calamity of the United States, spring from ardent spirit, and the abuse of liberty in the use of that dangerous poison. Can a humane planter, whose word is law in this regard, confer a greater favour on his slaves than to provide that they live in happy ignorance of the moral and physical evils which oppress so many of the free."

The Rev. Dr. Abbot's Letters from Cuba.

PHYSICAL EDUCATION.—FROST'S ORATION.

THE importance of a strict attention to the physical education of children, is beginning to be properly estimated by the more intelligent and practical portion of the community, in various parts of the United States. In an excellent oration recently delivered before the college of Middlebury in the state of New York, by Mr. John Frost, this subject is very ably enforced.

"The Greeks and Romans," observes the author, "were not insensible of the importance of physical education. Gymnastic sports of various kinds were connected with their schools, for the purpose of imparting the utmost strength, hardihood and activity to the bodies of their youth. Of late years, gymnastic and military exercises have been introduced into seminaries of learning, in Europe and in this country. These facts show that serious evils exist, and that the public mind is waking up to this subject: but it is not yet half awake to its unspeakable importance. As God designed man for great mental as well as bodily

efforts, it would be a reflection on his wisdom to suppose, that, properly regulated, these efforts are injurious to health. There is a fault somewhere; who dare charge it upon our Maker? it must be sought for in ourselves: a proper attention to facts will teach us in what it consists, and suggest the remedy. The time will come, when the most cultivated and vigorous minds will be found connected with the most energetic bodies.

"The languid eye; the cheek
Deserted of its bloom; the flaccid, shrunk,
And withered muscle; and the vapid soul,"

ought as rarely to be found in our academic halls, as in the habitations of our hardy yeomanry. *Sana mens, in corpore sano*, is, with proper management, emphatically the privilege of students. They may enjoy even better health than the most laborious. Alternation of bodily and mental effort will be found more favourable to health, than the long continued muscular action of the farmer and the mechanic. Studious men have more knowledge of the regimen essential to health, than others; and their situation for following it is generally more favourable. That temperance in all things, which God has enjoined, especially in eating and drinking, united with that exercise of the mental and physical powers for which he made us, will be found to insure the most perfect health."

To illustrate the beneficial effects produced on muscular strength, on health, and on the animal spirits, by temperance and exercise, reference is made to the system of training which is practised in Europe, to prepare men for boxing. The results attributed to this system are almost incredible.

"The period of daily exercise abroad is at least four hours, and within doors at least two hours. A prominent object is to keep the body and mind constantly occupied through the day. *No ardent spirits are allowed.* The food is small in quantity, and of easy digestion. Eight hours of sleep are allowed; and temperance in all things strictly enjoined. By these means, it is said, the appetite and digestion become uniformly good, the mind cheerful, the strength astonishingly increased, and the sleep sound and refreshing. The lungs become strong, the skin smooth and elastic, and the spirits lively. The bones become hard like ivory, and not easily broken. The form is improved, the movements are graceful, and life itself much prolonged."

However exaggerated the effects which are thus ascribed to the system of training may appear to those who have paid no attention to the subject, we are perfectly convinced, that were the same plan which is pursued with the view of fitting individuals for a demoralizing exhibition of brute force, to be generally adopted as a means of improving the health and vigour of

tion, man would be in a great measure emancipated from physical suffering, and his existence, with the full possession of his active powers, prolonged far beyond what is now the utmost bounds of human life.

It needs every discouragement to prevent its seeds from germinating, and it would be happy if man would consider, that he *shall long enjoy health with a poisoned mind or an upbraiding conscience.*

NOTICE.—The primary object with the conductors of the Journal of Health, is to point out the means of preserving health and preventing disease. To attain this, all classes and both sexes shall be addressed, in a style familiar and friendly, and with an avoidance of such professional terms and allusions as would in any way obscure the subject or alarm the most fastidious. The fruits of much reading, study, and careful observation, shall be placed before them, so arranged and applied as to conduce most efficaciously to their bodily comfort and mental tranquillity. To whatever profession or calling they may belong, the readers of this Journal will find precepts susceptible of valuable application. Air, food, exercise, the reciprocal operation of mind and body, climate and localities, clothing and the physical education of children, are topics of permanent and pervading interest, with the discussion and elucidation of which the pages of the work will be mainly filled.

The JOURNAL OF HEALTH will appear in Numbers of 16 pages each, octavo, on the second and fourth Wednesdays of every month. Price per annum, \$1 25, in advance. Subscriptions and communications (post paid) will be received by JUDAH DOBSON, Agent, No. 108 Chesnut Street, Philadelphia.

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☞ However gratifying it would be to the proprietor of the Journal of Health to continue the exchanges with the editors of newspapers throughout the country, he is compelled to forego this pleasure on account of the expense of postage to which he finds himself subjected.

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THE
JOURNAL OF HEALTH.

CONDUCTED BY AN ASSOCIATION OF PHYSICIANS.

Health—the poor man's riches, the rich man's bliss.

NO. 6. PHILADELPHIA, NOVEMBER 25, 1829. VOL. I.

WHAT a crowd of painful recollections are conjured up in the mind of a physician, of any age and experience, by the words *wet feet*. The child which had been playing about in the morning in all its infantile loveliness and vivacity, is seized at night with croup from wet feet, and in a day or two is a corpse. The youthful form of female beauty, which a few months before gladdened the eyes of every beholder, is now wasting in slow, remediless decay. What was the origin of her malady? *Wet feet*. Let us hope that the exposure was incurred in a visit of mercy to a helpless widow or distressed orphan. Whence come the lingering disease, the pain and suffering of that fond mother? Still the same response: getting her feet wet, while providing suitable winter's clothing for her children—as if tenderness for her offspring justified her dispensing with all the rules of prudence for herself. Thus we might continue the melancholy list of diseases, at best harassing and alarming, often fatal, to which the heedlessness of youth, the pride of manhood, or the avarice of old age, are voluntarily and causelessly exposed by a neglect of one lesson of every day-experience.

It needs no medical lore or laboured reasoning to show the great influence which impressions on the feet exert over the rest of the body at large. The real martyrdom produced by tickling them, and the cruel punishment of the bastinado, are sensible evidences of their exquisite delicacy of feeling. Of this fact we have more pleasurable experience in the glow diffused through the whole system, when, chilled and shivering, we hold them for a while to the fire; or when, during the prevalence of the dog star we immerse them in cold water to allay the heat which is then coursing through our veins. Are the internal organs of the body a prey to wasting inflammation, as in the hectic fever of consumption, there is a sensation of burning heat in the feet.—Is the body

feeble and the stomach unable to perform its digestive functions, these parts are habitually cold.—In both health and disease there is a constant sympathy between the feet and the different organs of the body. Whatever be the weak part, it suffers with unfailing certainty from the impressions of cold and moisture on the feet. No matter whether the tendency be to sick-headach, or sore throat, hoarseness and cough—pain of the stomach, or rheumatism, or gout,—severally and all they will be brought on by getting the feet wet, or at times even by these parts being long chilled, from standing on cold ground or pavement. And who, it might be asked, are the chief victims to such exposures? Not the traveller caught in the storm, or the man of business, or even the day-labourer, who cannot always watch the appearance of the clouds and pick their steps with an especial avoidance of a muddy soil, or wet streets—O no!—we must look for the largest number of sufferers among the rich, the fair, and the lovely of the land—those who need only walk abroad when invited by the fair blue sky and shining sun,—or who, if pleasure calls at other seasons, have all the means of protection against the elemental changes, which wealth can command of ingenuity and labour. They it is who neglect suitable protection for their feet, and brave the snow and rain with such a frail covering as would make the strong man tremble for his own health, were he to be equally daring.

At a season like the present it would seem to be a matter of gratulation, that shoes and boots can everywhere be obtained of such materials as to preserve the feet dry and warm. Leather of various kinds, firm, or pliable and soft, is at the shortest warning made to assume every variety of shape and figure, called for by convenience or fashion. But we mistake,—fashion, that despotic destroyer of comfort, and too often a sworn foe to health, will not allow the feet of a lady fair to be incased in leather. She must wear, forsooth, cloth shoes with a thin leather sole, and even this latter is barely conceded. A covering for the feet never originally intended to be seen beyond the chamber or the parlour, is that now adopted for street parade and travel; and they whose cheeks we would not that the winds of heaven should visit too roughly, brave in prunello the extremes of cold and moisture, and offer themselves as willing victims to all the sufferings of the shivering ague, catarrh, and pains rheumatic. Tell them of a wiser course; argue with some on their duties, as mothers and as wives, to preserve their health—with others, as daughters of beauty who are risking by approaching disease the loss of their loveliness, and they will reply, that they cannot wear those horrid large shoes—that leather does not fit so nicely on the feet, and that India rubber shoes are frightful. They do not reflect that beauty consists in

the fitness and harmony of things, and that we cannot associate it with the ideas of suffering and disease. The light drapery so gracefully and elegantly arranged as to exhibit without obtruding her figure, is worthy of all admiration in a Grecian nymph, under a Grecian sky, and when its bearer is warmed by a southern sun. The muslin robe of one of our beauties of the ball-room is tasteful and appropriate when lights and music are additions to the scene—but could we preserve our admiration for the Grecian nymph or the modern belle, if in these costumes they were seen walking the streets mid sleet and wind? Pity they would assuredly command—but will a female be content with the offering which any beggar is sure of receiving? We have gazed on the finest productions of the chisel and the pencil—we have studied beauty with the admiration of a lover, and the purposes of an artist, and we do assure our female readers that however much we may admire a small and finely turned foot when seen tripping through the mazes of the dance, we cannot look upon it with a pleased eye, unprotected by suitable covering in a winter's day. This covering is not prunello or that most flimsy stuff satirically called everlasting.

But how, conceding all the beauty claimed by its admirers to an exhibition of small feet, in neat tight shoes, can we receive this as a substitute for clear complexion, brilliant lustre of the eye, and the mild smile of content, all lost by repeated attacks of a cold, or the coming on of dyspepsia and sick-headach, the consequences of wet and cold feet.

Custom, it is alleged by some, renders persons thus exposed less liable to suffer. But the custom of occasionally walking out in thin cloth shoes, which are inadequate covering for the feet, is a very different thing from the habit of constant exposure of these parts to cold and moisture. If the sandal were habitually worn, and the foot in a great measure exposed to the air, custom might then be adduced as an argument against increased precautions. It is idle to talk of females accustoming themselves to having their feet chilled, damp, or wet an hour or two in the streets during the day, when for the remainder of this period they take the greatest pains to have them dry and warm, by toasting them, perhaps for hours, before a large fire.

SLEEPING APARTMENTS.

“It must not be forgotten,” remarks Hufeland, “that we spend a considerable portion of our lives in the bed chamber, and consequently that its healthiness or unhealthiness, cannot fail of having a very important influence upon our physical well-being.”

Every one, in fact, who is actuated by a due regard for his health and real comfort, will consider an equal degree of attention necessary in regard to the size, situation, temperature and cleanliness of the room he occupies during the hours of repose, as of his parlour, drawing-room or any other apartment; and yet, how often do we find families crowded at night into obscure and confined chambers, of dimensions scarcely more ample than those of an old-fashioned closet, while perhaps, in most instances, the best rooms in the house will be set aside for the sole purpose of ostentatious display.

It is all important that the largest and most lofty room, upon the second floor, be appropriated for the sleeping apartment, and that it be freely ventilated, during the day time, at all seasons, when the weather is not rainy, or otherwise very humid. There are few houses, the rooms of which are so situated as to render the latter impracticable; and the influence of the practice upon the health of the inmates is too important to permit its being neglected from any slight cause.

A bed-chamber should be divested of all unnecessary furniture, and, unless of considerable size, should never contain more than one bed. There cannot be a more pernicious custom, than that pursued in many families, of causing the children, more especially, to sleep in small apartments, with two or three beds crowded into the same room.

It is scarcely necessary to observe, that cleanliness, in the most extensive signification of the term, is, if possible even more necessary, in reference to the bed-chamber, than to almost any other apartment.

The remarks, presented in a former number, upon the deleterious influence of confined and impure air, will enable every one to understand the importance of the foregoing directions.

The practice of sleeping in an apartment which is occupied during the day is extremely improper. Perfect cleanliness and a sufficiently free ventilation cannot, under such circumstances, be preserved, especially during cold weather; hence, the atmosphere becomes constantly more and more vitiated, and altogether unfitted for respiration.

While too great a degree of caution cannot be observed to avoid sleeping in damp rooms, beds, or clothing, the temperature of the bed-chamber should, if possible, never be augmented, under the ordinary circumstances of health, by artificial means. As this apartment is to be reserved solely for repose, a fire is never necessary, excepting, perhaps, during uncommonly severe weather; and even then the temperature ought not to exceed fifty degrees.

A sleeping apartment, in which a large fire has been kept up for several hours previous to the period of retiring to rest, may to many, at the first view, present an appearance of the most per

fect comfort—it is, however, at the same time, a means of very effectually enervating the system—creating an increased susceptibility to the influence of cold, and thus opening the way to the attack of some of the most serious diseases, especially of the chest. Happy may they esteem themselves whose means forbid an indulgence in this species of luxury.

A person accustomed to undress in a room without fire, and to seek repose in a cold bed, will not experience the least inconvenience, even in the severest weather. The natural heat of his body will very speedily render him even more comfortably warm, than the individual who sleeps in a heated apartment, and in a bed thus artificially warmed, and who will be extremely liable to a sensation of chilliness as soon as the artificial heat is dissipated. But this is not all—the constitution of the former, will be rendered more robust, and far less susceptible to the influence of atmospherical vicissitudes, than that of the latter.

All must be aware, that in the coldest weather, a fire in the bed-chamber can only be necessary during the periods occupied in dressing and undressing. When the individual is in bed, it is not only altogether useless, but to a certain extent injurious. It might be supposed, however, that bad effects would result from rising out of a warm bed, of a morning, in a cold chamber. We are assured, however, that if the business of dressing be performed with rapidity, and brisk exercise be taken previously to entering a warm apartment, they who would pursue this plan would render themselves less dependent for comfort upon external warmth—a circumstance of very great importance as a means of guarding against colds, coughs, and consumptions.

We would advise those who are so excessively delicate as to be incapable of passing a few minutes, morning and evening, in a cold room, to seek some more genial climate—to such our winter cannot fail to be a season of constant suffering, if not of actual danger.

A practice equally imprudent with that of occupying a heated bed-chamber, during cold weather, is the one very commonly pursued, of attempting to reduce the temperature of this apartment, in summer, by leaving the windows open at night. Many persons have experienced serious and irreparable injury to their health, by being in this manner subjected, whilst asleep, to a current of cold air from without.

While a free admission of air is permitted throughout the day, the direct rays of the meridian sun, being, however, at the same time as much as possible excluded, the windows of the bed-chamber should be invariably closed after night.

Darkness and quiet being important requisites for natural, tranquil and refreshing repose, no noise or light of any kind is

to be permitted in a sleeping apartment, excepting the latter should be rendered absolutely necessary by sickness or other infirmity. Even when from habit, entire darkness has become unnecessary for sound and undisturbed sleep, the burning of candles or of lamps during the night, tends to contaminate the air of the chamber, and in this manner produces occasional mischief. This, it is true, may be, in a great measure, obviated by placing the light upon the hearth within the chimney.

VARIETIES OF WATER.

In our last number we pointed out the distinctive characters of *hard* and *soft* water, and the necessity, in a dietetic point of view, of obtaining this fluid, divested as much as possible of all foreign ingredients. It is only in this latter state that its use as a beverage will be instrumental to the preservation of health and warding off disease.

The subdivisions of common water have been into those procured from—1. Rain: 2. Snow: 3. Hail: 4. Ice: 5. Spring: 6. Wells: 7. Rivers: 8. Lakes: 9. Marshes and Ponds.

Of these, the four first, viz. rain, snow, hail, and ice waters are *soft* and usually pure: spring and well are *hard*: river and lake generally *soft*, but very variable in purity; marsh and pond *soft* but impure.

Rain water exhibits the process of distillation on a large scale; since from any aqueous surface whatever, even the most impure and fetid, exposed to the sun's rays there will arise a vapour which, subsequently condensed, falls in drops, in the form of rain. In its descent, however, it is liable to be mixed with foreign substances which float in the air near the surface of the earth—such as different effluvia, animalculæ, and the volatile parts of vegetables. Hence there is a great difference in the purity of the water between the first shower and those which come after; and hence also if allowed to stand in a vessel it is apt to putrify, and produce various kinds of animalculæ. After a while, if, as is the practice in Southern Europe and Asia, the inhabitants of which in many districts rely almost entirely on this source, the water be kept in cisterns lined with a hard and unalterable cement, the impurities will settle to the bottom, and leave a tolerably pure fluid above. But the better plan to insure it of a good quality is to have it strained and boiled.

Snow thawed by artificial heat, forms necessarily the drink of the inhabitants of certain mountainous districts and high northern latitudes, during the winter season. Water made from snow that falls in calm weather, is deemed the purest of any next to

distilled water, and will keep good for many years. It will also dissolve soap better, and will sooner boil and cool again than almost any other. Immediately after being melted, snow water is indeed vapid, from its containing no air; but this is soon absorbed on exposure to the atmosphere.

Hail water has been thought to be peculiarly pure.

Spring may be considered as *rain water* which has passed through the fissures of the earth, and which, having accumulated at the bottom of declivities, rises again to the surface, forming springs and wells. Rain water thus filtrated, so far from becoming purer must necessarily, in its passage through different soils, which contain various soluble matters, become *impregnated* with mineral and saline particles. Springs will therefore differ from one another according to the nature of the strata through which they issue; for though the ingredients usually existing in them are in such minute quantities as to impart to the water no striking properties, and do not render it unfit for common purposes, yet they modify its nature very considerably. Hence the water of some springs is said to be *hard*, of others *soft*, some *sweet*, others *brackish*, according to the nature and degree of impregnation.

Common springs are insensibly changed into mineral or medicinal springs, by their foreign contents becoming larger or more unusual. In some instances, they derive medicinal celebrity from the absence of those ingredients usually met with in spring water: as, for example, in the Malvern spring, (in England) which is nearly pure water.

Springs in a clayey soil generally yield hard water, unfit for several of the purposes of life. Those which flow through gravel or fine white sand are, as we have already said, to be preferred.

Well or *Pump* water must greatly resemble that of springs, in being derived from the same source, but it is more liable to be impregnated with foreign ingredients in consequence of its stagnation, when not regularly drawn, and its slow filtration. It is besides apt to be tainted in its passage under ground by the various impurities so frequent in a large city and its neighbourhood. Wells should never be lined with bricks, which render soft water hard; or if brick be employed, they should be bedded in and covered with cement.

In some places, wells have been dug to the depth of 500 feet, and persons have been amply repaid for the trouble and expense by the purity of the water thus obtained. The following fact will serve as encouragement to those who may hesitate about adventuring deep in quest of this wholesome beverage.—An intelligent apothecary residing near Malden, Essex county, (England,) stated, that in consequence of a well having been sunk to

nearly the depth mentioned above, and good water procured, the inhabitants of Steeple, in Dengy Hundred, were so much improved in their health, that in place of his receiving, as formerly, from many farmers in that parish the sums of twenty, thirty, and forty pounds sterling, yearly, he did not afterwards get as many shillings.

River water is formed of spring water, which by exposure becomes more pure, and of running land or surface water, which, although turbid from particles of the alluvial soil in it, is otherwise very pure.

Though rivers be the grand receptacle of filth and exuvia thrown into them from their banks, both in towns, and country, yet when their motion is rapid and their bed either gravel or silicious sand, they are purer than even spring water, depositing, as they do, every thing during their course, which was merely mechanically suspended. Part of the fixed air, (carbonic acid gas) being disengaged, the lime with which it was combined is in part precipitated, and by this means the water is rendered softer.

The water of some rivers, such as the Thames, the Rhone, the Nile, and the Canton Rivers, which pass through rich and cultivated plains and have in consequence much animal and vegetable matter suspended in them, is easily improved by filtration; or when left to settle, will become as clear as spring water.

Lake water being a collection of rain and snow water, and spring and river, must be of course impregnated with the heterogeneous substances of all. These, however, where the lake is deep, settle to the bottom, and leave the water clear and comparatively pure.

Marsh and Pond water must necessarily be unwholesome, owing to the greater proportion of animal and vegetable matters, particularly the former, which they contain. Twelve ounces of such water put into a clear glass vessel, and evaporated by a gentle heat, showed a residuum at the bottom of many worms, insects, and animalculæ of different sorts, besides a quantity of earthy slime. Knowing that the inhabitants of marshy districts of country often do not make use of a purer drink than this kind of water, we cannot be surprised if it contribute so powerfully, in conjunction with bad air, to intermittent and remittent fevers, and various protracted and painful maladies of the stomach and liver, ending in dropsy.

HARDINESS.

HARDINESS, (we use the term as expressive, without regard to its accuracy) the most enviable of all the attributes of animal

nature, can neither be acquired nor recovered but on certain terms. There are indulgences, and unhappily of the most common kind, with which it is utterly inconsistent. The gratifications of enfeebling luxury may possibly be preferred by some, from a mistaken idea that they can find means of rousing the blunted senses after the former stimuli have lost their power and that they can always shelter themselves against those natural agents, that seldom fail to bring disease upon the tender. If indeed, they make this choice on deliberate comparison, all argument is at an end. It is, however, but fair to apprize them at what risk they pursue their gratifications. Let them only not look to the enjoyment of incompatibilities—a man may as well expect to break both his legs and be able to run a race, as to weaken the vigour of his system, and be able to encounter the rigour of the elements with impunity, or to be subject to the ordinary exciting causes of sensation without pain.

One of the circumstances that contributes most materially towards the reduction of a large class of persons below the standard of hardiness, is the dependence they place upon external heat, for preserving a comfortable state of sensation. Thousands of experiments made for the express purpose, and universal experience with regard to the human race, and to domestic animals, prove that continued heat renders the living system less capable of being called into strong, healthy, or pleasurable action; while almost every trifling change of atmosphere—the slightest breath of air cooler than that to which it has been accustomed, becomes a cause of disease.

They therefore, who have not accustomed themselves to sit in heated rooms, should most carefully avoid making this unwholesome indulgence necessary to themselves; others should by degrees endeavour to render their comfort independent of it. For this purpose they should retreat out of their *stoves* at short and frequent intervals. Exercise in the open air, in clear weather, is one of the best if not the only expedient, for getting rid of the necessity of living in the enervating climate of a hot and close apartment. The feeblest and most delicate might devise some employment, which would enable them to support existence, for a short time, in a temperature below that to which they have been habituated. These intervals may be successively prolonged: for it is only the beginning of the road back to health, as in other matters, that is irksome. Every half hour spent out of the carpetted, stuccoed, and stove sitting-room, will contribute its mite towards the redemption of the constitution from oppressive languor and sickness—and to mitigate the propensity to catarrhal affections, or colds and coughs, which are the constant plague of so many individuals during the winter season.

The article of dress, as a means of preserving the heat of the

system will be discussed hereafter ; we will here merely observe that all should wear a sufficiency of clothing to keep themselves comfortably warm. The feet in particular, should be carefully protected from cold. In an enfeebled constitution, it is almost impossible to preserve them sufficiently warm. In Holland, the women have recourse to a particular apparatus for warming their feet. But for this purpose there is in reality only one effectual and wholesome expedient, *bodily exercise*.

It must be kept in mind, that there is no comparison between a *load of clothes* in cool rooms, and a *light flimsy* dress in hot rooms, where these two circumstances only are taken into account. Those who follow the former usage will escape innumerable attacks of disease, to which the followers of the latter will be subject. In the one case, the lining of the nose, throat, and windpipe will be enabled to resist the vicissitudes of the atmosphere. In the other it will be constantly liable to inflammation from the slightest changes of atmospheric temperature. Every cold or dampness applied to any other part of the body will be the cause of injury to the surfaces here alluded to, which by frequent repetition, or accidental circumstance may extend to the lungs, producing inflammation of these organs, or, what is still more to be dreaded, lay the foundation for consumption.

For the foregoing remarks we are principally indebted to the very excellent and extensive work of Beddoes on Hygeia.—They are peculiarly appropriate at the present season, and deserve the serious attention of all our readers.

AVERAGE SICKNESS FOR EACH INDIVIDUAL.

THE following table is copied from an interesting article by Mr. William Fraser, on the History and Constitution of Benefit or Friendly Societies, published in the Edinburgh New Philosophical Journal, for October 1827, and is deduced from Returns by Friendly Societies in Scotland for various years from 1750 to 1821. It shows how much sickness is dependent on age.

Age.	Weeks.	Days.	Hours.	Weeks, or time in Decimals.	Proportion of sick Members.
Under 20	0	2	16	0.3797	1 in 136.95
20—30	0	4	3	0.5916	1 87.89
30—40	0	4	19	0.6865	1 75.74
40—50	1	0	4	1.0273	1 50.61
50—60	1	6	3	1.8806	1 27.65
60—70	5	4	10	5.6337	1 9.23
Above 70	16	3	19	16.5417	1 3.14

Hence, if we compare persons between twenty and thirty years of age with those between fifty and sixty, we find that

the probabilities of the latter being sick, to those of the former being similarly afflicted, are as more than three to one, and that the period of the sickness of the older of these classes, will be more than three times the length of that of the younger.

SELF-GOVERNMENT.

THE celebrated bishop Butler, so amiable for his piety, and estimable for his learning, holds the following strong language, important not less to those who would enjoy vigorous bodies, than to those who desire a serene mind and quiet conscience.

"I know not that we have any one kind or degree of enjoyment, but by the means of our own actions. And by *prudence and care* we may, for the most part, pass our days in tolerable ease and quiet; or, on the contrary, we may, by *rashness, ungoverned passion, wilfulness, or even by negligence*, make ourselves as miserable as we please. And many do please to make themselves extremely miserable; i. e. they do what they know beforehand will render them so. They follow those ways, the fruit of which they know, by instruction, example, experience, will be disgrace and poverty, and sickness and untimely death."

We shall select, as illustrations and enforcements of these opinions, two examples derived from the valuable work of Mr. Combe, of which we have more than once spoken in the terms of eulogy which it merits.

A gentleman who died about ten years ago, at an advanced period of life, told me, (says Mr. C.) that six miles west from Edinburgh, the country was so unhealthy in his youth, that every spring the farmers and their servants were seized with fever and ague, and required regularly to undergo bleeding and a course of medicine, to prevent attacks, or restore them from their effects. At that time these visitations were believed to be sent by Providence, and to be inherent in the constitution of things; after, however, said my informant, an improved system of agriculture and draining was established, and vast pools of stagnant water formerly left between the ridges of the field were removed, dunghills carried to a distance from the houses, and the houses themselves made more spacious and commodious, every symptom of ague and marsh fever disappeared from the district, and it became highly salubrious. In other words, as soon as the gross infringement of the organic laws was abated by a more active exertion of the muscular and intellectual powers of man, the punishment ceased.

The next is a still more striking instance of a person's pleasing, as Bishop Butler expresses it, to make himself miserable, and to bring on sickness and untimely death.

A young gentleman of Glasgow, whom (says Mr. Combe) I knew, went out as a merchant to North America. Business required him to sail from N. York to St. Domingo. The weather was hot, and he being very sick, found the confinement below deck in bed, as he said, intolerable; that is confinement was, for the moment, more painful than the course which he adopted, of laying himself down at full length on the deck, in the open air. He was warned by his fellow passengers, and the officers of the ship, that he would inevitably induce fever by this proceeding; but he was utterly ignorant of the physical and organic laws; his intellect had been trained to regard only wealth and present pleasure as objects of real importance, and could perceive no necessary connexion between exposure to the mild and grateful sea-breeze of a warm climate and fever, and he absolutely refused to quit his position. The consequence was, that he was rapidly taken ill, and lived just one day after arriving at St. Domingo. A knowledge of chemistry and physiology would have enabled him, in an instant, to understand that the sea air, in warm climates, holds a prodigious quantity of water in solution, and that moisture and heat operating together on the human organs, tend to destroy them entirely: and if his sentiments had been deeply imbued with a feeling of the indispensable duty of yielding obedience to the institutions of the Creator, he would have actually enjoyed, not only a *greater desire*, but a *greater power* of supporting the temporary inconvenience of the heated cabin, and might, by possibility, have escaped death.

Bodily Exercise in Early Life.—To fetter the active motions of children, as soon as they have acquired the use of their limbs, is a barbarous opposition to nature; and to do so, under a pretence of improving their minds and manners, is an insult to common sense. It may, indeed, be the way to train up enervated puppets, or short-lived prodigies of learning; but never to form healthy, well-informed, and accomplished men or women. Every feeling individual must behold, with much heart-felt concern, poor little puny creatures, of eight, ten, or twelve years of age, exhibited by their silly parents as proficient in learning, or as distinguished for their early proficiency in languages, elocution, music, drawing, or even some frivolous acquirement. The strength of the mind as well as of the body is exhausted, and the natural growth of both is checked by such untimely exertions. We are far from discouraging the early introduction of youth into the sweet and even moralizing society of the Muses and the Graces; but we would have them pay their court also to the Goddess of Health, and spend a considerable portion of

their time, during the above period at least, in innocent and enlivening sports and gambols.

Panacea—Mercury.—The advertisements in our newspapers testify to the number and wonderful healing powers of the numerous vegetable syrups made and sold in this city, under the title of Panacea. The venders and proprietors again and again tell us what is *not* contained in their mixtures; as if their withholding the real composition from the public, did not of itself utterly disqualify them from appearing as witnesses worthy of any confidence. The whole history of quackery shows that no reliance can be placed on the pompous annunciations of the venders of nostrums, either as to what regards their composition or their efficacy. Their success depends on concealment, which again is the main support of deception.

In a report made by a committee of the Philadelphia Medical Society two years ago, on the subject of quack medicines, a number of instances are given of mercurial salivation, produced by taking Swaim's Panacea. The evidence in this report is as strong as can be well collected respecting the operation and effects of any medicinal compound. Still the fact of this Panacea containing any mercurial preparation was stoutly denied by the party especially interested in deceiving the public in regard to its true nature: the chemists were again and again challenged to show any mercury in it. The demonstration has at last been made: Dr. Hare, the distinguished Professor of Chemistry in the University of Pennsylvania, has given the details of the process by which he detected mercury in its metallic globular state, in a bottle of Swaim's Panacea.* Dr. Richard Emmons of Kentucky, states that he saw small globules of quicksilver rolling at the bottom of one of the bottles of Swaim's Panacea, which had been taken by a neighbour of his.†

The public, with its ready credulity, will not perhaps consider this discovery of any moment: they have now only to believe that mercury, given by ignorant quacks, is a safe, mild, and uniformly efficacious thing; and that it is only to be feared when prescribed by a discerning and conscientious physician. Surely this little additional stretch of faith, cannot be any great effort for those who have chosen to overlook all the rules of logic and common sense, in favour of a mercurialized syrup of sarsaparilla, yclep'd Swaim's Panacea.

* See the American Journal of the Medical Sciences for May 1829.

† Ibid for November.

THE DUTY OF AN ATTENTION TO HEALTH.

The celebrated English moralist, Dr. Johnson, has eloquently enforced the duty and importance of an early attention to the means of preserving health.

"Among the innumerable follies," he observes, "by which we lay up in our youth repentance and remorse for the succeeding part of our lives, there is scarce any against which warnings are of less efficacy than the neglect of health. When the springs of motion are yet elastic, when the heart bounds with vigour, and the eye sparkles with spirit, it is with difficulty that we are taught to conceive the imbecility that every hour is bringing upon us, or to imagine that the nerves which are now braced with so much activity, will lose all their power under the gripe of time, relax with numbness, and totter with debility.

"Health is indeed so necessary to all the duties, as well as pleasures of life, that the crime of squandering it is equal to the folly; and he that for a short gratification brings weakness and diseases upon himself, and for the pleasure of a few years passed in the tumults of diversion and the clamors of merriment, condemns the maturer and more experienced part of his life to the chamber and the couch, may be justly reproached, not only as a spendthrift of his own happiness, but as the robber of the public,—as a wretch that has voluntarily disqualified himself for the business of his station, and refused that part which Providence assigns him in the general task of human nature."

HEALTH PRESERVED BY RULES.

A respectable prelate, Cardinal de Salis, archbishop of Seville, who died A. D. 1785, at the advanced age of 110 years, is one among many instances of the advantages to be derived from rules. When asked what system he observed, he used to tell his friends—"By being old when I was young, I find myself young now I am old."

Though it is not often we can draw dietetic rules from the drama, or enforce in its language the advantages of temperance, yet the following passage from Shakspeare will be admitted by all as pertinent to our present purpose :

"Though I look old, yet I am strong and lusty;
For in my youth I never did apply
Hot and rebellious liquors in my blood;
Nor did not, with unbashful forehead woo
The means of weakness and debility.
Therefore my age is as a lusty winter—
Frosty, but kindly."

As YOU LIKE IT.—Act II. Scene 3.

It is a mistake to suppose that rules are followed by the learned alone: peasants and labourers, although they think little upon the means of preserving health, do observe rules—few in number, indeed, but evidenced in their whole lives—being a series of indispensable attention to air, exercise, moderation in regard to diet, drink, &c. Old Parr, who lived until the age of 152 years, gave this advice, “Keep your head cool by temperance, your feet warm by exercise, rise early, and go soon to bed, and if you are inclined to get fat, keep your eyes open, and your mouth shut.”

The reasons why attention to health is not oftener of service than it has in general hitherto proved, may be given in a few words. People seldom attend to health till it is too late: they never think of it till it is lost: when they do begin, it is without method and without knowledge. The means of preserving health and attaining longevity have not hitherto been made, as they ought to be, the peculiar study of the physician; nor have the means of preserving health been generally taught as a separate and most important branch of the medical art.

When people get into a debilitated state, they are too apt, either to rely on their own skill, or to fly for relief to ignorant and presumptuous quacks, instead of trusting to the counsels of reputation and experience in the medical profession.

The well known epitaph of the Italian nobleman may serve as a beacon against overweening anxiety about bodily feelings, and attempts to recover health by other than natural means. It ran thus:

Stava ben
Ma per star meglio
Sto qui.

which may be thus translated:—I was well—But wishing to be better—Here I am.

Deaths at different Ages.—In a table of deaths now lying before us, for the city of Paris, during the year 1818, we find that nearly a sixth of the whole number, that is, 3942, out of 22,421 were children under the age of one year: nearly a fourth of the entire number, viz. 5576, died before the expiration of the second year.

The proportion in London during the year 1819, was but little different from the above: out of the whole number of deaths, amounting to 19,228, there were 4779, or very nearly a fourth, of children under two years of age.

In Philadelphia, during a period of twenty years ending January 1st 1827, the proportion of deaths of children under a year old, to the whole number, is rather more than a fifth; and of all those from birth to two years, rather less than a third: that is to say, the deaths during the first period are to the whole as nearly 1 to 5, and during the second as 1 to 3 1-3. The deaths of chil-

dren under two years of age are as 1 to 11. These estimates present a fearful but instructive view to parents, by showing them how little they dare risk the health and lives of their children by carelessness and weak indulgence. The want of resolution for a single moment, either in refusing what is hurtful, to the cries or solicitations of a child, or withholding what is necessary to its well-being, may be, and alas, too often and too mournfully is, followed by irremediable disease, and death.

REAL ENJOYMENT.

HEALTH cannot be estimated at too high a rate. Persons, however, there are, who conceive that to obtain it, they must submit to an abridgement of comforts, and make a sacrifice of pleasures—but in this they are entirely mistaken: were they to adopt the methods necessary to secure this inestimable treasure, they would find that instead of their comforts being abridged, or their pleasures impaired, they will obtain an addition to both, which, previously, they neither knew nor anticipated, and be relieved from many annoyances attendant on modern indulgences and irregularities. Not only would they soon become reconciled to their new course of life, but would become sensible of the vexatious errors by which they had so long been governed; while for any trifling sacrifices they would be called upon to make, they would be amply compensated by the tranquillity, ease, and happiness, resulting from their new mode of life, independent of the increased relish they would acquire for every moment of existence. It is not necessary, in order to insure a continuance of health, to impose upon any one such rigid rules, that, by an adherence to them, life would be deprived of all its enjoyments, by the feelings and tastes being subjected to unnecessary mortifications—on the contrary, it is only necessary to be strictly temperate in all things; and by that means to substitute for the fleeting pleasures which are invariably succeeded by disgust, pain, or remorse, those of a higher and more lasting character—never cloying, and which, when once tasted will never afterwards be relinquished. Thus, could an individual exert sufficient courage to overcome the prejudices in favour of modern customs, and regulate his mode of living by the simple demands of nature, he would soon discover that *temperance alone is real epicurism.*

THE
JOURNAL OF HEALTH.

CONDUCTED BY AN ASSOCIATION OF PHYSICIANS.

Health—the poor man's riches, the rich man's bliss.

NO. 7. PHILADELPHIA, DECEMBER 9, 1829. VOL. I.

WE all declaim loudly against drunkenness, and yet how few of us are exempt from the charge of intemperance in the use of strong waters. Pity is mingled with our contempt for the sot and the wine bibber—we are sensibly alive to the evils which they bring upon themselves, their families, and friends, in their own lost health and credit—beggared children and heart-broken wives.—But we do not watch with the same scrutinizing eye those habits of indulgence in daily potations, by which the nerves and senses are irregularly excited—digestion impaired—the mind rendered either moody and sad, or capricious, and indiscreetly gay. “My son,” methinks we hear a father gravely say, whilst taking his glass of wine bitters in the morning; “My son! I will no longer allow of such doings as those of last night:—such boisterous mirth and drunken revelry shall not be repeated again under my roof.” The admonition is acknowledged by the son in the *sober* imitation of his parent, and smacking his lips after the bitters or the julep has been swallowed, he promises amendment. How the pledge is redeemed we may easily conceive, as we would of a promise given by a man, bent on suicide, to abstain from taking arsenic, who the next hour swallows laudanum. “Poor fellow! he is burnt out at last!” exclaims an inflated porter drinker—adverting to an old acquaintance recently dead from the excessive use of distilled spirits, and not aware that his own bluff visage, blue skin, and wheezing cough announce a lingering disease, if not an untimely end. And yet he would not get tipsy for the world—he has too great a regard for his credit in the money market. Nobody, it is true, ever saw him drunk: but every member of his household knows full well that, however active and bustling he is in the morning, and until the hour of dinner, he will be found by evening passably boozy; that is, with a certain muddiness of

thought and thickness of speech—happy effects of his innocent malt liquors and the company-bearing pipe.

Mr. — carries conviction to the minds of all his hearers, by his powerful arguments and pathetic appeals against the evils of intemperance, so unhappily fostered by distilleries at home, and importations of liquor from abroad. Does no friend at table observe that the speaker has borrowed most of his inspiration from the Madeira, which he has been drinking for the last two hours?

A physician cautions his hypochondriacal patient against the use of strong drinks, except a little brandy and water at dinner. Now this strong water to-day must be a little stronger to-morrow, else the patient finds it insipid; and by the rule of increase he soon becomes a regular tippler: but then, he has the consolation of knowing that he proceeded in the matter by advice. Some invalids having been at first persuaded, and eventually satisfied themselves, that they must constantly take physic, determine on as agreeable a mixture as possible. They select one kind of root, as a bitter, to give them strength; another to correct heartburn—a third to obviate flatulence; and then mix them all up in a bottle of brandy, or whiskey, or gin. The raw liquor they abominate; and they know that it would aggravate their malady: indeed, they prudently determine to drink nothing but water. The tincture, for so the contents of the bottle is called, is merely taken medicinally, before breakfast and dinner, in order to improve their appetite and help digestion. The effect of this practice is soon discovered in the extreme difficulty of such persons, under better advice, leaving off their medicine, and returning once more to simple nature, whose distillation, as seen in the waters of rivers and springs, is the only drink for the purposes of true invigoration and permanent cheerfulness.

In all our exertions to promote the cause of temperance, we continually invoke the assistance of the fairer portion of creation. The temperament of females, their natural cheerfulness and animated piety, all render them independent of the excitement produced by the intoxicating draught—even did the usages of society allow them in this particular the same right of choice as the lords of creation. But we fear that, in a spirit of sociability, and deference to these latter, they yield more than always becomes them, or is consistent with that discreet reserve and subdued cheerfulness, which is at once their highest charm, and surest protection. If they take a glass of champagne, at a formal dinner, it is of course merely that they may afterwards laugh, with a friend, at the light-headedness which it leaves behind it; if porter be used by them daily for a certain period, it is because as invalids, or mothers, they are counselled (not always by phy-

sicians) to drink it—even though it gives rise to drowsiness and a deep flush on the cheek, in place of the roseate or love's proper hue. But in the evening circle, they yield a more dangerous compliance with men's love of drink, when they allow the sweet luscious cordial to be handed to them, whilst the stronger nerves of the others are stimulated by wine. They do but sip, it is true; but renewed solicitations from their *very kind friends* induce them, however loath, to sip again; and then, to keep some fopling in countenance or good humour, they must sip once more, until, as in all other cases where the line of propriety is infringed, they find that they have gone too far, and are sufferers for their complaisance. Does habit after a while reconcile them to the practice? or do they finally acquire a relish for these dangerous sweets?—We dare not, of our own knowledge, reply affirmatively to either of these questions: but we are not without fears of their having some foundation in fact. We may perchance be interrupted here by some fashionable reader exclaiming, where can the man have obtained materials for this sketch?—surely never in the first circles. But with the most respectful deference to our critic, we beg leave to say that we write for society at large, not for this or that circle, or individual interest.

But the largest class of strong waters still remains unnoticed. viz. the infusion of Imperial, and Hyson, and Gunpowder; or the decoction of the Arabian berry, as, by a periphrase, coffee is sometimes called. It is not for us to censure harmless enjoyments, or sternly reprobate the pleasures of the tea-table, when the drinks above mentioned circulate, giving to their votaries renewed animation and conversational powers. But, as guardians of health, we are bound to warn the feeble, the nervous, the dyspeptic, the hypochondriacal, the gouty, those whose hearts beat as though they would burst from their case on the slightest noise or unexpected remark, the fretful and the capricious in temper, the delicate student or man of letters,—that strong tea and coffee are injurious, and cannot be tolerated by them with any regard to their bodily comfort and mental tranquillity. Let the trembling hypochondriac, in a state of premature old age, quote Johnson as he will, in favour of tea; or the irascible dyspeptic adduce Voltaire in proof of the good effects of coffee; we have had too many examples of the pernicious operation of these beverages on the delicate frame of an invalid, and of the constitutionally infirm, to be swayed by the occasional escape of a few celebrated literati. But even these are not in point. Who, (we speak in reference purely to corporeal sensations,) would be willing to follow the example of Johnson in his copious potations of tea; and then endure, like him, the direst fantasies of a mind perpetually struggling against the darkest and most painful me-

lancholy; or would desire to spend life in a continued fever, a walking skeleton, the "witty, profligate, and thin,"—like Voltaire,—even for the supreme bliss of sipping coffee, through a long series of years.

THE following table is copied from Schröter, by Hufeland in his "*Makrobiotik*," in order to exhibit the influence of different occupations and conditions upon the duration of life. Among 424 individuals whose lives were protracted beyond 80 years, there were

Apothecaries	2	Soldiers	12
Physicians and Surgeons	14	Noblemen	8
Astronomer	1	Ministers of State	4
Poets	3	Countrymen	87
Painters	3	Citizens	55
Musicians	2	Merchants	11
Philosophers	18	Housekeepers	10
Clergymen, including 6 cardinals and Bishops, and one Pope	33	Gardeners	4
Lawyers	23	Herdsmen	3
Schoolmasters	8	Labourers	8
Military officers, including 3 Fieldmarshals	21	Mechanics*	71
		Sailors	2
		Grave-digger	1

* Of these, 11 were Stocking-weavers, 5 Shoemakers, 4 Butchers, 3 Bakers, 3 Tanners, 3 Tailors, 3 Carpenters, 3 Millers. Of other trades a less proportion was presented. of the following, none; viz. Leather-dressers, Rope-makers, Masons, Printers, Copper-smiths, &c.

DOMESTIC DOCTORING OF CHILDREN.

"WERE a law to be passed and strictly enforced," observes a judicious writer, "which should absolutely prohibit the administration of medicine to children, excepting by the advice of an experienced physician, I am convinced, it would save annually the health and lives of thousands."

There does certainly exist with many parents, a strange propensity to substitute the drugs of the apothecary for judicious nursing; or rather to supply, by the plentiful administration of the former, the errors and omissions in the latter.

To hear some mothers and nurses talk, and to observe their practice, one would imagine that the life and comfort of almost every infant depended in a great measure upon its being constantly supplied with medicine:—that it could not enjoy an

hour's sleep were it not for an opiate:—that it would be oppressed with wind, or tormented into convulsions by griping pains, did it not receive its accustomed carminative or anodyne; and that, in fact, its stomach would be overloaded with foulness, and its whole system sink into irremediable weakness, were not the attentive nurse to prevent all this mischief by an occasional emetic and the like, or by a timely resort to some strength-dispensing cordial.

By this dependence upon medicine, for what medicine is not calculated to effect, the evil produced by one species of error is aggravated by another, of an equally dangerous character. The health of the child invariably suffers, and its course to the grave is often greatly accelerated.

Were parents, instead of attempting to allay by medicine every trifling complaint of childhood, to look upon the latter as an invariable indication of some defect in nursing, and to have recourse at once to the necessary change of food, air, exercise, or clothing, they would, in the great majority of instances, effectually guard against the occurrence of actual disease, while they added to the comfort, augmented the strength, and prolonged the lives of their offspring.

But if the administration of drugs, when pain and uneasiness are actually present, be productive of injury, what shall we say to that most absurd and pernicious of customs, the giving to children in perfect health, medicine, under the silly pretext of sweetening their blood and thus guarding against the approach of disease. This custom, it is true, was far more prevalent formerly than at present. But even now, in the calenders of certain mothers and nurses, the spring and fall are marked as seasons consecrated to physic. At these periods of the year, no matter how perfect the health of their children, they believe it to be their bounden duty, to force upon them some innocent medicine, as they term it, but which is often of the most active character, to cleanse their blood, and to insure their continuance in health.

It may perhaps be in vain to urge upon such individuals that medicine is not adapted to the preservation of health, but only for the removal of disease;—that when the latter is not already present, every drug, however mild may be its operation, throws the stomach into immediate disorder, weakens its digestive powers, vitiates the juices designed for the solution of the food, and thus impedes the growth, and impairs the strength and vigour of the whole system. Under this plan of preventing disease, children are actually made sick for fear they should become so, and their constitutions are enfeebled by the perverse means employed to strengthen them.

It has been well observed, that Art opens all her resources in

vain; nor can the greatest efforts of human ingenuity make amends for the want of pure air, cleanliness, healthy breast-milk or wholesome food, and proper exercise. The neglect of any of these essential points is attended with irreparable mischief; while, on the contrary, a due attention to them will, in a majority of instances, preclude the necessity of any medical aid.

We trust we shall not be understood, from the foregoing remarks, as inculcating any neglect of proper medical treatment in the diseases of children. On the contrary, we insist that, when disease is discovered to be actually present, recourse should be had, without a moment's delay, to the advice of a physician. All we desire is, to point out the necessity of proper regimen and diet, for the prevention of the complaints of childhood; and as a means of removing those immediate effects of bad nursing, which are so frequently converted into serious and often incurable maladies by "domestic doctoring."

CHOICE OF OCCUPATION.

It is a very common error with parents, in determining upon the future occupations of their children, to fix upon a profession, or some sedentary employment, for those of a weakly or delicate constitution; while to the robust and vigorous, is assigned a more active and laborious occupation, demanding considerable bodily exertion, and repeated exposure to the open air. As a general rule, the very opposite of this course should be pursued: the robust being the best able to bear up against the pernicious effects of that confinement and inactivity, to which the enfeebled constitution will very speedily fall a prey; while the latter will be materially benefited by the very exertion and exposure to which it is supposed to be unadapted.

When we examine the individuals who compose the various trades and occupations, and find certain classes to present, very commonly, a pale, meagre, and sickly aspect, while others are replete with health, vigour, and strength; we are not to suppose that because the pursuits of the one demand but little, and those of the other considerable bodily strength, the first are best adapted to the weakly, and the latter to the strong: we are rather to ascribe this very difference in their appearance, to the influence their several occupations exert upon the health of the system.

Let the most healthy and vigorous individual exchange his laborious occupation in the open air, for one which requires confinement within doors, and but little exercise, and his florid complexion, well developed muscles, and uninterrupted health, will very speedily give place to paleness, more or less emacia-

tion, and debility, and occasionally to actual disease of the stomach or lungs. On the other hand, the reverse effects will be produced, by the sedentary exchanging, before it is too late, their confinement and inactivity, for some active employment in the open air. These are important considerations, an attention to which, in the choice of a profession, would be the means of saving not a little suffering,—in many instances, of prolonging life.

OF THE DIFFERENT METHODS OF PURIFYING WATER.

THOSE which are most usually resorted to are as follows:—

1. By filtration.—2. The addition of charcoal and other substances.—3. Machinery.—4. Boiling.—5. Distillation.

1. We are all of us more or less familiar with the means of improving the quality of water by filtering it through gravel, sand, or soft porous stone. This process is often performed on a large scale, as at the towns of Paisley and Glasgow, in Scotland, in which the water for the use of the inhabitants is filtered through strata of free stone, gravel, and sand.

In Paris there is a large establishment, instituted by individual enterprise, for clarifying the water of the Seine. It is first pumped up into large vessels in which it is suffered to deposit its mud and other matters that were imperfectly suspended in it. Thence it passes off by narrow channels through sponges, which retain still more of the foreign matters not at first precipitated. By means of troughs, the water is conveyed into square vessels, about half filled with gravel, sand, and charcoal, through which it comes out perfectly pure and limpid—contrasting most pleasantly with the muddy fluid first pumped up from the river.

For family purposes, the following contrivance will be found to answer very well. A large and strong earthen jar is to be selected, and to rest on a wooden pedestal. About eight or ten inches from the bottom, there ought to be a false one, with numerous perforations, in the fashion of a strainer. On this false bottom, will be put gravel and sand, with some straw and charcoal. If the vessel be filled with water, it will percolate through this layer and drop into the lower cavity, from which it may be drawn as clear as crystal by a cock near the bottom. Or if we take a vessel in the form of an inverted syphon, that is, one with an arm or spout springing directly from the bottom, and rising about half way up the height of the main vessel, water poured into this latter, in which have been previously put the gravel and charcoal, as above mentioned, will percolate through them, and, rising in the spout, will flow out from it clear and

pure. If we take the muddiest and filthiest gutter water, and subject it to either of these processes of filtration, we shall obtain a limpid, transparent fluid, of a grateful taste and salubrious quality.

2. Charcoal coarsely pulverised, and thrown into a vessel of water will, even without filtration, greatly sweeten and improve it. In one instance in a British fleet under Sir Charles Saunders, the water of the river St. Lawrence, with which the ship had been supplied, having been found to produce very unpleasant effects, these were corrected by throwing four pounds of burnt biscuit into each cask before it was used. Water is kept pure for a length of time in casks the insides of which have been well charred; a practice generally adopted in our own and the European navies. Quick lime has been recommended by some to be put into impure water, such as that on board ship, with a view of correcting its fetor and neutralizing its impurities; but the taste thus produced is so unpleasant as to destroy all pleasure from the water as a beverage.

The process commonly employed by the Egyptians for purifying the waters of the Nile is by rubbing the inside of the vessels which are to contain it, with bruised almonds. In China, when the waters of some of the large rivers are to be used for drink, the following method of clarifying them is adopted.—A small lump of alum is put into the hollow joint of a bamboo, which is perforated with several holes. The water taken from the river is stirred about with this bamboo, for three or four minutes, during which the earthy particles, uniting with the alum, are precipitated to the bottom, leaving the fluid, above clear and pure.

3. It is a familiar fact to all seamen, that when a water cask is first broached (opened) the water is often very offensive to both smell and taste; but that after a few days, it loses in a great degree these unpleasant qualities. This change is owing to a partial exposure to the air of the atmosphere. It is rendered, however, much more complete and efficient by making the air pass through the water, or by exposing the latter to the air in as divided a state as possible. The process is performed either by blowing through the water by inserting the nozzle of a bellows into a tube in the cask or other vessel, or by a machine invented for the purpose.

4. The ancient Romans not satisfied with obtaining clear water from great distances, at an immense expense, had often recourse to the additional process of boiling, to prepare it for use. Public buildings even were erected for this purpose. They were called *Thermopolia*, from the names of the hot springs in Greece. Herodotus gives an instance of pardonable royal luxury in the practice of the king of Persia, who,

when on an expedition with his army, drank no water but that taken from the river Choaspes, which after having been boiled and afterwards received into silver vessels, was conveyed on four-wheeled machines drawn by mules, and kept solely for his use.

The reason of the very general use of tea in China and Holland, as a common beverage through the day, is in a great measure owing to the necessity of having the water, so often of a bad quality in these countries, boiled. By the addition of the tea leaf they obtain a drink more grateful than the water itself.

Though the boiling of hard or pump water will, in a measure, free it from the earthy matters which were dissolved in it, yet the saline ingredients still remain. If a few grains of an alkali, such as the salt of tartar, be dropped into a kettle full of pump water, and boiled with it, all the unpleasant properties of the latter will, according to Dr. Heberden, be neutralized.

5. Distilled water after having been exposed to the air is the most salubrious of all drinks, and approaches more to the character of a Panacea than all the drugs, and compounds, and nostrums on which this title has been, at different times, so impudently lavished. Its daily use, in measured potations, would do more real good in dyspepsia, as a means of relief in it, and of warding off hypochondriasis and the vapours, than is promised from all the wine bitters and tonics ever prescribed by the most famous physicians, or compounded at Apothecaries' Halls. Tournefort, the traveller and celebrated botanist, mentions one Francis Secardi Hugo, who made distilled water his only drink to the last, without the addition of wine or any strong liquor, and lived with remarkably good health to the advanced age of one hundred and fifteen years.

Sea water subjected to distillation furnishes fresh water—a discovery this of incalculable value to persons on board ship, when the regular supply is exhausted after an unusually long voyage or unexpected accident. There should be, in every ship, an apparatus for distilling water, in case of distress. It consists merely of a head and worm adapted to the common boiler, so that distillation may go on while the victuals are boiling. More than eight gallons of excellent fresh water may be thus drawn off in an hour, from the copper of the smallest ship of war. The want of this apparatus may be supplied, in case of exigency, by a contrivance, mentioned by Dr. Lind, consisting of a tea-kettle with the handle taken off, and inverted upon the boiler, with a gun barrel adapted to the spout, passing through a barrel of water by way of refrigeratory, or kept constantly wet with a mop.

AVERAGE MORTALITY IN DIFFERENT COUNTRIES
OF EUROPE.

THE annual deaths, on an average, throughout the whole of England and Wales, is nearly 1 for every 60 inhabitants. In the Pays de Vaud the average mortality is 1 in 49. Sweden and Holland present the same standard, or nearly 1 in 48. Next on the list is Russia, where the mortality is 1 in 41. In France 1 dies annually out of every 40—a proportion precisely similar to that of London. It is calculated that in France, about one half of those born live to 20 years, while a third live to 45 years. The lowest annual mortality is at the age of 10, when it is only one in 130. At the age of 40 it is 1 in 53. The probable duration of life in France, at the age of 50, is 23 years. The mortality increases among the poor, and diminishes among the affluent. In the wealthy departments of France, life is protracted 12 years beyond its course in those which are poor. According to Dr. Hawkins, a recent writer on medical statistics, the conservative tendency of easy circumstances is strongly evinced in England. In proof of the same, is the very inferior degree of mortality and disease which occurs among persons insured at the various life-offices. It was found in 1810, that the deaths, which had occurred among 63,000 persons, insured during 30 years, was only 1 in every $81\frac{1}{2}$, being in the proportion of only 2 to 3 of what had been anticipated from the ordinary tables of the probabilities of life. Among these *selected* lives, the mortality of the women was still less than that of the men; females in the middle classes enjoying a remarkable exemption from fatigue and harass. Of 1000 members of the Unniversity Club, only 35 died in three years, or about 1 in 90 annually. It is stated, that of 10,000 pupils, who passed in different years through Pestalozzi's institution, in Switzerland, not one died during his residence there. They were chiefly youths, but of all countries, constitutions, and ages; generally, it is to be observed, in easy circumstances. Pestalozzi, also, paid particular attention to their bodily exercises. On the scale of comparative mortality, Austria follows France; the annual mortality being in the proportion of 1 in 38. In Prussia and Naples it ranges from 1 in 33 to 35. The average mortality of the principal cities of the south of Europe is as follows:—Leghorn, 1 in 35: Madrid, 1 in 29: Rome, 1 in 25: Palermo, 1 in 31.

At Geneva, in Switzerland, correct tables of death have been preserved since 1560, and the results are in the highest degree curious and satisfactory. It appears that, at the time of the reformation, half the children born did not reach 4 years of age: in the 17th century, the probability of life was about $11\frac{1}{2}$ years:

in the 18th century it increased to above 27 years. We arrive hence at the remarkable conclusion, that, in the space of about 300 years, the probability of prolonged life to a citizen of Geneva at his birth, has become five times greater. The *mean life* was thus : in one century, 18 years : in the next, it grew to 23 : in the middle of the next, it rose to 32 ; and finally, during the present century, from 1815 to 1826, it amounts to 36 years.

BEDS.

MANY, perhaps, who rank "the downy couch" high upon their list of indispensable comforts, will be surprised to learn that writers on the means of preserving health have, almost unanimously, included it among the means calculated to rob the system of its due degree of vigour.

In youth especially, feather beds, like every other species of luxury, by causing a premature development of the system, without strength proportionate to the rapidity of its growth, often lay the foundation for many of those diseases by which multitudes are consigned to an early grave.

Even in persons of maturer years, by the undue degree of heat they accumulate around the body during sleep, and the profuse perspiration thence induced, in the milder seasons of the year, their tendency is to enervate the constitution, and lay it open to serious impressions from trifling degrees of cold.

A mattress composed of some soft and elastic material, as hair or moss, ought, therefore, to be invariably preferred. The latter, with a proper amount of covering, will be found sufficiently warm for health and comfort, during even the severest nights of winter.

On a former occasion, we attempted to show the susceptibility of infants to the influence of cold ; hence, it might be supposed that for them, a feather bed would be the most appropriate ; and this opinion has been attempted to be supported by a reference to the instinct of animals, among which "all that bring forth a feeble offspring prepare a soft bed for their reception—brood them with their wings, or clasp them to their bosom for the sake of warmth." It is certainly true, that during infancy a greater degree of warmth is at all times demanded than is necessary, or would be proper, in after life ; but, as an infant should never be allowed to sleep alone, it can always be preserved of a sufficient temperature, without having recourse to the doubtful expedient of subjecting it to immersion in a bed of feathers.

Doctor Darwin has advised that young children "should not lie on *very hard* beds, as it may occasion them to rest on too few parts at a time, which hardens these parts by pressure, and

prevents their proportionate growth." A bed, such as is here described, would most undoubtedly be improper at any period of life. There is a very material difference, however, between a soft and elastic mattress, and a bed so hard as to occasion uneasiness to the parts with which it is in contact. From sleeping on the former, even the most delicate need not be deterred, by any apprehensions of the injurious consequences to which the doctor alludes.

If ever feather beds be admissible, it is in the case of the aged, who are nearly as susceptible to the influence of cold as infants; to such, therefore, a warm bed is often a matter of indispensable comfort.

Feather pillows are not less injurious than feather beds. By preserving the head of an immoderate warmth, they are apt to induce catarrhs, and, in the young, may become the remote or exciting cause of inflammation in the ear—eruptions—pain of the head, or even more serious diseases. For the same reason, all coverings for the head at night, excepting in the instance of females who are accustomed to wear a cap during the day, are productive of bad effects. Children, therefore, of both sexes, should be accustomed from an early age to sleep with the head bare—the covering with which nature has, in general, so plentifully supplied this portion of the body, being amply sufficient to protect it from cold.

After what has been said above, upon the injurious tendency of subjecting the body to an undue degree of heat, during the period of repose, cautions against an excess of bed clothes would appear unnecessary. It is all important that the body be covered with a sufficiency of clothing to preserve it comfortably warm; and this may be effected during health, and in individuals accustomed to exercise, by fewer blankets, coverlets, and *comfortables* than many are accustomed to pile upon the bed.

So injurious is an excess of heat, during repose, esteemed by Dr. Beddoes, that he has advised, and with great propriety, that young persons, especially when they present symptoms of languor and debility, or complain of unrefreshing sleep, should be examined when in bed, "and if found too warm, awakened without compunction."—"The bed clothes should then be thrown off, "or if the dry heat of the surface be considerable," he adds, "it will be best to walk up and down the room, in a dress so contrived as to guard the extremities from chill, while it permits the residue of the body to be freely ventilated."—Cool rooms—mattresses, and light bed clothes, will in all cases prevent the necessity of having recourse to the expedient here directed.

A proper night-dress is an object of no little importance.—A loose flannel gown for winter, and one of muslin for summer,

will be found the most proper, more especially for children. No part of the clothing worn during the day ought, in fact, to be retained at night.* Whatever dress is adopted, it should be free from every species of ligature, particularly at those parts which encompass the neck or the extremities. This is an all-important caution, from a neglect of which serious injury has repeatedly resulted.

Closely shrouding a bed with curtains, is one of those numerous instances in which the requisitions of fashion are found to be opposed to health. By preventing a free circulation of the air, they oblige the individual who reposes within them, to breathe an atmosphere vitiated by repeated respiration. They become likewise receptacles for fine particles of dust, which are liable to be inhaled during sleep, whenever disturbed by the motion of the curtains or of the bedstead: this alone, according to Willich, is a cause to which many young persons may refer the first development of a consumptive attack.

Equally pernicious is the practice of sleeping with the face enveloped in the bed-clothes, as well as that most ridiculous custom, so prevalent in this country, of suspending a curtain over the front of an infant's cradle.

Their own feelings might be supposed sufficient to induce all to assume in bed that position, in which every portion of the body will be left the freest from constraint: yet in the case of children, some cautions may be necessary, in order to prevent an awkward position from being indulged in, calculated to produce a prejudicial effect upon the symmetrical growth and perfect development of the system. Hence it is prudent, when young persons lie upon their backs, to reduce the size of the pillows, in order to guard against a contortion of the spine; while lying on the side requires pillows sufficiently large to fill up the space between the head and point of the shoulder. A constrained position, if it have no other bad effect, is a certain preventative to sound and refreshing sleep.

Beds should never be placed upon the floor: it is well known, that in all apartments occupied by living beings, the inferior portions of the atmosphere are always the most impure. The most wholesome situation for the bed is in the middle of the room, and raised some feet from the floor. From the vitiated state of the atmosphere immediately above the latter, and the great importance of a free ventilation, the practice of placing the children's bed beneath another bedstead during the day, cannot be too severely reprobated.

* Those, in particular, who are accustomed to wear flannel will find it advantageous to dispense with it while in bed—or to exchange it for an under-dress of cotton.

MAXIMS FOR PARENTS.

1. If consumption has prevailed in either of your families, use the earliest precautions to prevent your children falling victims to the same disease.

2. Though consumption may not have been common on the side of either, yet precaution is not the less important. Two or three neglected colds in winter, or a cutting blast in spring, with improper clothing, may, in an infirm constitution, securely seat the relentless destroyer;—at the best, wretched health will be a certain consequence.

3. When they who *must* be ignorant of the essential difference between a common cold and consumption, boast of their cures, hear, but heed them not: ask this question of your own common sense,—*what experience or inspiration can instruct such pretenders?*

4. It is wise to check a cold the first week; but much wiser the first four and twenty hours.

5. Attempt not the treatment of your own, or your children's colds,—lest, what may in reality have been, in the first instance, a trifling disease, should by your mismanagement, be converted into a confirmed consumption.

6. All remedies which *do no good*, in either colds or consumptions, invariably *do a very great deal of harm*.

7. A strictly sober life, regular, active exercise, and a cheerful and contented mind, are the most certain means by which those predisposed to consumption, may escape its attack, and preserve their lives to an advanced period.

8. The most certain means by which the predisposed, even when guilty of no intemperance, may invite the attack of their lurking enemy, is a plentiful use of pectoral balsams, balm of life, lung restorers, cough-lozenges, or indeed any of the list of the certain cures in the newspapers.

FEASTING AFTER FATIGUE.

“The generality of mankind are accustomed,” remarks Wallis, in his *Art of Preventing Diseases*, “after they have suffered fatigue, and that perhaps severe, from hunting, shooting, cricket playing, walking, or any other species of undue exertion, to indulge their appetites, by eating copiously of solid food, and think it one of the advantages thence arising, that they are enabled to throw down such a load of gross material; nay, not content with this, they make it float in porter, ale, or some other viscid liquor, and afterwards indulge themselves with a jolly

bottle. This practice they think supported by reason, for when the machine is exhausted, they argue, it is most natural to conclude that it requires much refreshment. If we examine, however, the effects of such indiscreet conduct, we cannot hesitate to pronounce it erroneous, and to condemn the practice. For, after eating and drinking copiously under such circumstances, the system grows dull and heavy, and general lassitude comes on; the pulse grows quick, the face flushes, a temporary fever ensues; the skin is dry—the mouth clammy—thirst attends—and in the place of that recruited strength, alacrity, and cheerfulness they expected to obtain from their hearty meal and night's repose, they arise in the morning after a few hours of disturbed sleep, weary and depressed with pain, or stiffness in the joints, an aching head, and a stomach loathing its accustomed food. Nor can it be otherwise; for the digestive powers of the stomach, in that state of exhaustion induced by fatigue, are incapable of performing the task to which they are excited; and the load of food which is taken, in place of recruiting the strength and activity of the system, is a cause of suffering and disease, extending from the stomach itself to the residue of the system.

Were persons, after extreme fatigue, to confine themselves to liquid food, or that kind which is easily digested, such as plain broth, milk, light bread, pudding, with wine and water for their beverage: all these inconveniences would be prevented; and the strength, activity, and ease of the body speedily and effectually restored."

Longevity.—From the facts furnished us by history, as well as daily observation, there are strong reasons for believing, that longevity is, in a great measure, hereditary; and that healthy long-lived parents would very generally transmit the same to their offspring, were it not for the common neglect of the rules of health, which so evidently tends to the abbreviation of human life. Whence is it, but from this cause, that of all the children born in large cities, particularly those of Europe, nearly one half die in early infancy? To what else can we attribute this extraordinary mortality? So astonishing a proportion of premature deaths is a circumstance unheard of among savage nations, or among the young of other animals!

In the earliest ages, we are informed, that human life was protracted to a very extraordinary length; but how few in these latter times arrive at the period which nature appears evidently to have marked, as the limits of man's earthly existence.

Man seems designed to ~~live~~ with the sun, and to spend a large portion of his time in the open air; to inure his body to

robust exercises, and the inclemency of the seasons; and to support himself upon plain and simple food, taken at such intervals as the calls of appetite indicate. But how completely has art defeated the kind intentions of the Great Creator; and by enslaving man to all the blandishments of sense, left him an easy victim to his own folly and caprice.

To compare the results presented by our artificial modes of life with those indicated by nature, selecting the examples even from the longest livers upon the list, would afford a very striking contrast, and present one of the strongest reasons why instances of longevity are so very rare, amid the refinements and luxury of a large city.

Inherited Peculiarities.—Dr. King, in speaking of the fatality which attended the house of Stuart, says, “If I were to ascribe their calamities to another cause (than an evil fate,) or endeavour to account for them by any natural means, I should think they were chiefly owing to a certain *obstinacy of temper*, which appears to have been *hereditary and inherent* in all the Stuarts, except Charles II.”

The children of the Brahmins, the highest in point of intelligence, as well as rank; of all the castes in Hindostan, are, according to the missionaries, naturally more acute, intelligent, and docile, than the children of the inferior castes, age and other circumstances being equal.—*Combe*.

Effects of Health.—“It is health,” says Dr. Maynwaring, in a curious little book published in the year 1663, entitled *Tutela Sanitatis, or Hygeastick Precautions and Rules*: “It is health that makes your bed easy, and your sleep refreshing; that renews your strength with the rising sun; that fills up the hollows and uneven places of your carcass, and makes you plump and comely, and adorns your face with her choicest colours; that makes your exercise a sport; that increases the natural endowments of your mind, and makes the soul delight in her mansion.”

“Unhappy man! whom sorrow, thus, and rage,
To different ills alternate do engage;
Who drinks, alas! but to increase his pain,
That melancholy, sloth, and disease,
Memory confused, and judgment lost,
Death’s harbingers, lie latent in the draught.”—*Prior*.

THE
JOURNAL OF HEALTH.

CONDUCTED BY AN ASSOCIATION OF PHYSICIANS.

Health—the poor man's riches, the rich man's bliss.

NO. 3. PHILADELPHIA, DECEMBER 28, 1829. VOL. I.

ABSTINENCE is said to be of easier practice than temperance. We can, by a moderate effort, forbear entirely from an indulgence; but, to partake of it in moderation, is a task of infinite difficulty. It follows, of course, therefore, that where there is manifest danger from our adopting a particular practice, the possible advantages which may incidentally grow out of it ought to be, not only evident but manifold. Is this the case with the use of spirituous, vinous, and malt liquors, and of tobacco? Are the occasional benefits so unequivocal and permanent in their nature as to induce us to incur the risk of the penalty for excess? Do our feelings of bodily health and comfort, and of mental serenity, or our prospects in life, and the countenance of friends, become of a more enduring nature by this habit? To each and all of these questions, the reply is clearly and unhesitatingly in the negative. Ought the fear of seeming to be dull and unsocial, among boon companions and merry tipplers, induce us, even against our taste and inclination, to sip from the sparkling glass, and eventually acquire a forced relish for drinks, which, from daily experience, we know to cause the death of thousands of our fellow beings? If we cannot stop when we will, and who dare say that he can stop, and remain impassive to the goading of imperious Habit, why, in the name of reason, virtue, and humanity, should we ever consent to be guided by her?—especially when the utmost advantage that can be promised, is an occasional forgetfulness of self—a perversion and debasement of the nobler faculties of our nature. Let parents meditate this question profoundly, when they allow, and even teach, their children to drink wine from their glass, or sip the few drops left in that of their guest; or, because the little things are puny and delicate, measure them out an allowance of weak brandy and water, or porter. Let them reflect on the consequences of attempting to overcome the natural timidity and

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awkwardness of youth by persuasions to drink the health of this lady, and that gentleman, or to toast the political chief, or celebrated wit of the day. Would they see pictured before them, with more than mimic power, the scenes which, by a neglect of this caution, they are preparing the future man to act, they have but to step to the window opening to the street or highway, and there they will see a figure reeling along in all the decrepitude of age, without its years—the senselessness of idiotism, without its harmlessness—the sport of the idle, and the pity of the thoughtful—in fine, a *confirmed drunkard*. Alas! how many, very many, when suffering the torments brought on by vicious habits, acquired in early life, can, even though they spent years in their parental home, exclaim:

“ ——— No Mother’s care
Shielded my infant innocence with prayer :
No Father’s guardian hand my youth maintain’d,
Call’d forth my virtues, or from vice restrained.”

This was the lament of the poet who had never known father or mother. How much more profound must it be of those who have had the society of both, without the salutary admonitions of either?

We have been led into a longer introduction than it was our purpose to give to the essay, “*Confessions of a Drunkard*,” which first appeared in the *London Magazine*, and now forms part of a volume entitled ‘*Elia*.’ ‘*The drunkard*,’ says his remarks are not intended for the few who boast of their “robust heads and iron insides,” and who, for a few years at least, seem proof against any excess. He speaks to a very different description of persons. “It is to the weak, the nervous; to those who feel the want of some artificial aid to raise their spirits in society, to what is no more than the ordinary pitch of all around them without it. This is the secret of our drinking. Such must fly the convivial board in the first instance, if they do not mean to sell themselves for the term of life.” He then, after speaking of his falling into the company “of men of boisterous spirits, sitters up at night, disputants, drunkards,” and of his becoming a professed joker, gives the following admonition :

“Reader, if you are gifted with nerves like mine, aspire to any character but that of a wit. When you find a tickling relish upon your tongue, disposing you to that sort of conversation, especially if you find a preternatural flow of ideas, settling in upon you at the sight of a bottle and fresh glasses, avoid giving way to it as you would fly your latest destruction. If you cannot crush the power of fancy, that within you which you mistake for such, divert it, give it some other play; write an essay, pen a character, or a description, but not, as I do now, with tears trickling down your cheeks.

"To be an object of compassion to friends, of derision to foes ; to be suspected by strangers, stared at by fools ; to be esteemed dull when you cannot be witty ; to be applauded for witty, when you know that you have been dull ; to be called upon for the extemporaneous exercise of that faculty which no premeditation can give ; to be spurred on to efforts which end in contempt ; to be set on to provoke mirth, which procures the procurer hatred ; to give pleasure and be paid with squinting malice ; to swallow draughts of life-destroying wine, which are to be distilled into airy breath, to tickle vain auditors ; to mortgage miserable morrows for nights of madness ; to waste whole seas of time upon those who pay it back in little inconsiderable drops of grudging applause, are the wages of buffoonery and death."

He changes his society, and thinks that by substituting the use of tobacco for that of strong drinks, he shall reform. Of his new companions, and the effects of the tobacco, he thus speaks :

"They were no drinkers ; but one from professional habits, and another from custom, derived from his father, smoked tobacco. The devil could not have devised a more subtle trap to retake a backsliding penitent. The transition, from gulping down draughts of liquid fire, to puffing out innocuous blasts of dry smoke, was so like cheating him. But he is too hard for us ; when we think to set off a new failing against an old infirmity, 'tis odds but he puts the trick upon us, of two for one. That, (comparatively,) white devil of tobacco brought with him in the end seven worse than himself.

"It were impertinent to carry the reader through all the processes by which, from smoking at first with malt liquor, I took my degrees through thin wines, through stronger wine and water, through small punch, to those juggling compositions, which, under the name of mixed liquors, slur a great deal of brandy or other poison under less and less water continually, until they come next to none, and so none at all. But it is hateful to disclose the secrets of my Tartarus.

"I should repel my readers, from a mere incapacity of believing me, were I to tell them what tobacco has been to me, the drudging service which I have paid, the slavery which I have vowed to it. How, when I have resolved to quit it, a feeling as if of ingratitude, has started up ; how it has put on personal claims, and made the demands of a friend upon me."—

"I have seen a print after Correggio, in which three female figures are ministering to a man, who sits fast bound at the root of a tree. Sensuality is soothing him ; Evil Habit is nailing him to a branch ; and Repugnance at the same instant of time is applying a snake to his side. In his face is feeble delight, the recollection of past, rather than perception of present pleasures, languid enjoyment of evil, with utter imbecility to good, a

sybaritic effeminacy, a submission to bondage, the springs of the will gone down like a broken clock, the sin and the suffering co-instantaneous, or the latter forerunning the former, remorse preceding action—all this represented in one point of time. When I saw this, I admired the wonderful skill of the painter. But when I went away, I wept, because I thought of my own condition."

"Behold me, then, in the robust period of life, reduced to imbecility and decay. Hear me count my gains, and the profits which I have derived from the midnight cup.

"Twelve years ago, I was possessed of a healthy frame of mind and body. I was never strong, but I think my constitution, (for a weak one,) was as happily exempt from the tendency to any malady as it was possible to be. I scarce knew what it was to ail any thing. Now, except when I am losing myself in a sea of drink, I am never free from those uneasy sensations in head and stomach, which are so much worse to bear than any definite pains or aches.

"At that time I was seldom in bed after six in the morning, summer and winter. I awoke refreshed, and seldom without some merry thoughts in my head, or some piece of a song to welcome the new-born day. Now, the first feeling which besets me, after stretching out the hours of recumbence to their last possible extent, is a forecast of the wearisome day that lies before me, with a secret wish that I could have lain on still, or never awaked.

"Life itself, my waking life, has much of the confusion, the trouble, and obscure perplexity of an ill dream. In the day time I stumble upon dark mountains.

"Business, which, though never particularly adapted to my nature, yet as something of necessity to be gone through, and therefore best undertaken with cheerfulness, I used to enter upon with some degree of alacrity. Now wearies, affrights, perplexes me. I fancy all sorts of disagreeable engagements, and am ready to give up an occupation which gives me bread, from a harassing conceit of incapacity. The slightest commission given me by a friend, or any small duty which I have to perform for myself, as giving orders to a tradesman, &c., haunts me as a labour impossible to be got through. So much the springs of action are broken.

"The same cowardice attends me in all my intercourse with mankind. I dare not promise that a friend's honour, or his cause, would be safe in my keeping, if I were put to the expense of any manly resolution in defending it. So much the springs of moral action are deadened with me.

"My favourite occupations in my past, now cease to entertain: I can do nothing readily: application for ever so short a

time kills me. This poor abstract of my condition was penned at long intervals, with scarcely any attempt at connexion of thought, which is now difficult to me.

"The noble passages which formerly delighted me in history, or poetic fiction, now only draw a few weak tears, allied to do-tage. My broken and dispirited nature seems to sink before any thing great and admirable.

"I perpetually catch myself in tears, for any cause, or none. It is inexpressible how much this infirmity adds to a sense of shame, and a general feeling of deterioration.

"These are some of the instances, concerning which I can say with truth, that it was not always so with me.

"Shall I lift up the veil of my weakness any further? or is this disclosure sufficient?

"I am a poor nameless egotist, who have no vanity to consult by these confessions, I know not whether I shall be laughed at, or heard seriously. Such as they are, I commend them to the reader's attention, if he finds his own case any way touched. I have told him what I am come to. Let him stop in time."

CORSETS ! CORSETS !

WHEN we breathe we take into the chest, or inhale, and give out, or expire, a certain quantity of air, which can be measured by breathing through a curved tube into a bell glass full of water, inverted over a pneumatic tub. Dr. Herbst, of Gottingen, has lately been performing some curious experiments in relation to the quantity of air that is breathed. Now the commonest understanding will appreciate from them the value and comfort of full and unrestrained breathing. Dr. Herbst says, that a middle sized man 20 years old, after a natural expiration or emission of air, inspired or took in 80 cubic inches, when dressed, and 106 when his tight dress was loosened. After a full dilatation of the chest, he inhaled 126 cubic inches when dressed, and 186 when undressed. Another young man, aged 21, after a natural expiration, took in 50 while dressed, and 96 when undressed. Had Dr. Herbst made his observations on some of the ladies, who carry the use of corsets to extremes, we apprehend that he would have obtained results of a nature really alarming. If the wheel of fashion which revolves even more rapidly than that of fortune itself would but bring up something oriental in costume, it would go far towards saving the objects of this journal—the public health.

At the Hotel-Dieu, the great hospital at Paris, a young girl of eighteen, lately presented herself to M. Breschet for his ad-

vice.—On the right side of her throat, she had a tumour of variable size, but never bigger than one's fist: it reached from the collar bone as high as the thyroid cartilage, (called in common language Adam's apple:) when pressed downwards it wholly disappears, but returns as soon as the pressure is removed; it is indolent, soft, and elastic. It is observed to be largest when the chest is *tightly laced in corsets*.—In short, by placing the ear on it, the murmur of respiration can be heard in the tumour, which proves that a protrusion of the lungs has taken place; or in other words, that this poor girl has been laced so tightly that her lungs, having no longer sufficient space in their natural situation, are squeezed out of it, and are forcing their way up along her neck.—We often meet ladies dressed so cruelly, that we wonder where their lungs and livers are gone to.

WALKING.

SINCE the commencement of our Journal, we have taken frequent opportunities to set forth the necessity of daily exercise for the preservation of health. We have endeavoured to show, that it is in vain the air expands the lungs, and the heart propels the blood to the different parts of the body, if their efforts are not seconded by regular bodily exercise. Those who neglect the latter, though they may for a period drag out a species of existence, can scarcely be said to enjoy life: weak and effeminate, they languish for a few years, and then drop into an untimely grave. Our observations have heretofore been only of a general character. We propose now to commence the consideration of the various species of exercise, and their comparative advantages: premising, however, one or two rules, an observance of which is essential in order to derive from either species the desired results. In the first place, exercise must be regular. It is a very great mistake to suppose that occasional efforts will repair any part of the mischief which habitual indolence produces. A celebrated physician has said that, the weak and valetudinary ought to view regular exercise as one of their moral duties. It should be so, in fact, with all. There is no one, not actually labouring under disease, who should not consider it a duty to appropriate a certain portion of every day to active exercise in the open air. It would be important, also, could this exercise be connected, always, with some pleasing occupation or pursuit. The mere movement of the limbs, as a *stated task*, will have a far less beneficial effect upon the ~~body~~ of the system, than if the mind be at the same time pleasantly, but not too intensely occupied. Hence to those who are able to command the time and

means, botanical pursuits, or the cultivation of a garden; and to all, various mechanical occupations or any innocent recreation will be a means of increasing very considerably the salutary effects of bodily exercise.

Secondly: No kind of exercise should be carried so far as to produce undue fatigue. All extremes are injurious to the system, and over-exertion is not less capable of producing bad effects, though of a different kind, than constant inactivity.

Thirdly: many persons are in the habit, after having increased the warmth of their body by exercise, of throwing off a portion of their clothing, or of sitting in a draught of air, in order to cool themselves. From this practice very serious consequences are apt to result. It would be better, particularly in the milder seasons of the year, to partake of active exercise in a dress lighter than that usually worn, resuming some additional clothing immediately upon the exercise being suspended; or, in summer, to rest in a place free from damp or a current of air; and in winter, in a moderately warm apartment.

Fourthly: Exercise should not be entered upon immediately after meals, as it is liable to interrupt digestion, particularly in the nervous and irritable, and give rise to heart-burn and other disagreeable sensations in the stomach. The instinct of the inferior animals confirms the propriety of this rule; for they all indulge themselves in rest after food. Whenever it is possible, therefore, exercise should be delayed for at least three hours after a hearty meal.

It may be here objected, that we often observe labourers in the country return, after a full meal, to their work, without any apparent inconvenience. We admit the fact—but warn those who would follow the practice, to be certain first, that they possess the countrymen's vigorous body and powers of digestion, and imitate in other respects their regularity of life. But after all, do we not observe these very labourers leave their tables with reluctance? and work with less activity and cheerfulness than they did when they entered the field in the morning? The necessity of rest after dinner, even among the labouring classes, seems to be established in warm climates, as in Southern Europe, by the labourers in the field, who are out at the dawn of day, requiring an hour or two at noon for their siesta or after-dinner nap.

Exercise has been divided into active and passive. The first class including walking, running, leaping, dancing, gardening, and various mechanical occupations, &c. While the latter class comprehends sailing, swinging, and riding in carriages or on horseback. The last of these is, however, of a mixed nature, and is in some measure active as well as passive. We propose to consider each of these in order.

Walking is undoubtedly one of the most natural, gentle and

beneficial of the active species of exercise. As it is within the power of every individual, possessing the free use of his limbs, no one can have any valid excuse for neglecting it.

In walking, it is all-important that the body be held as upright as possible; the shoulders being kept back and the breast projected somewhat forwards, so as to give to the chest its full dimensions the lungs being by this means allowed sufficient room to expand fully, breathing is rendered free and easy, and every vital action is performed with vigour and regularity. The attitude thus assumed in walking, places in fact all the organs of the body in their most natural position, and frees them from all constraint. Hence to the sedentary, whether student, artist or mechanic, a brisk walk is one of the most effectual antidotes to those injuries, so liable to result from the bent and fixed position in which their bodies are held for the greater part of the day. Females, likewise, would do well to devote some hours out of the twenty-four to this species of exercise. In the more opulent classes of society in particular, they are too apt to fall into an unpardonable neglect of this important means of preserving health.—“We find them,” says a pleasing writer, “just like so many divinities of Epicurus—not indeed basking upon clouds in the mild empyreal warmth of heaven, but fixed almost as immoveably upon well-cushioned chairs and sofas, in hot and close apartments.” We regret our duty should oblige us to say that to them, even the little exercise they take in the open air, is deprived of its health-imparting effects by tight lacing on the one hand, and by shoes of too narrow dimensions, or improper materials, on the other.

In a former number we pointed out to the studious the importance of alternating mental application with bodily exercise. Let us again invite them to lay by their books, at short and regular intervals, and enjoy

“The rural walk,
O’er hills, through valleys, and by rivers’ brink :”

Reminding them of the maxim of Plato, that “he is truly a cripple, who, cultivating his mind alone, suffers his body to languish through sloth and inactivity.”

Walking in the open air, by increasing the circulation of the blood, communicates an equable glow over the whole body, which tends greatly to prevent that sensation of chilliness which, during the winter, renders weakly and delicate persons, incapable of pursuing any occupation out of a close and heated apartment.

A respectable individual,* who resided a few years since in the State of Connecticut, in the 70th year of his age, with his

* Josiah Walker.

natural and intellectual faculties but little impaired,—attributed the preservation of such unusual health and vigour to so advanced a period of life, not only to his temperate habits, but also to his “having always preferred walking, to riding on horseback or in a carriage.” Even on the verge of his hundredth year, he was accustomed to walk every day, and “with as much sprightliness as many men in the meridian of life.”—Indeed most of those who have attained to an advanced age were celebrated as great walkers.

STATISTICS.

Statistics of the Kingdom of Naples.—As general must necessarily be the basis of medical statistics, we propose introducing, in the order in which we can become possessed of them, the official returns of the population of the different portions of the world, and the number of deaths and births in them during a year.

The following is a brief summary in these respects of the kingdom of Naples—not including the island of Sicily.

On the 1st January 1828, the whole population of the kingdom of Naples amounted to 5,677,456 inhabitants.

During the year 1828 the births were 211,080 of which 108,296 were males, and 102,784 females.

In the same year there died 173,482 persons, of whom 89,209 were males, and 84,273 females. Of these 52 of both sexes were more than 100 years of age.

Hence the population increased 37,508 souls, so that the total on the 1st January 1829 was 5,715,064.

In the course of the year 1828 the marriages were to the number of 36,895.

The births were 17,590 a month, and about 578 a day.

The deaths were about 14,457 a month, or 476 in a day.

Statistics of the City of Paris.—The number of inhabitants of the city of Paris is at this time 813,800 of whom 446,100 are males, and 367,700 females. The births are 25,150 in the year; marriages 6,480, deaths 22,800 in the same period.—Of the different professions and callings, we find that 1140 are members of the Institute and University; 18,460 in the different offices; 47,000 students; 15,000 soldiers in garrison; 166,000 house-keepers and manufacturers and artisans; 348,000 workmen and labourers; 86,000 servants; 77,200 paupers; 13,700 sick, infirm and aged in the hospitals.—There are born during the year 12,560 natural children.

The markets for grain and all kinds of provisions are 33; aqueducts 4; hydraulic machines 1; fountains 210; cemeteries 5, in number.

The cemeteries, it will be remembered, are public and very extensive.

Population of Prussia. The population of the Prussian monarchy, at the end of the year 1828, was 12,726,823. In 1817, it was 10,536,371, showing an increase, in ten years, of 2,190,452 souls.

OF THE SKIN.

WE have long entertained the opinion, that an elementary knowledge of physiology, that is, of the functions, or offices performed by the different organs of the living body, ought to be acquired in every liberal scheme of education—no matter what may be the pursuits of the person in after life. Such knowledge would impart additional interest to the study of natural history, and connect in a most agreeable manner observations on plants and animals. By making us acquainted with our own frame, we could better appreciate, in what the suitable balance of the powers of life consists, and judge of the manner in which they would be so acted on by the common agents, air, exercise, food, &c. as to enable us most successfully to ward off disease, and insure a continuance of health. Finally, we should be able to form a more correct estimate of the fallacious promises of medical quacks, whether armed with a diploma from a college, or a certificate from a Thompsonian sweating school. Let it not be supposed, that a knowledge of physiology will furnish fresh causes for hypochondriasm. The reading of common medical books, by persons out of the profession, has this effect in an eminent degree; but the study of physiology would, we are assured, on sufficient evidence, be an excellent corrective of the evil. It is a delightful change for a person, who has been brooding over his complaints, and meditating on the value of every remedy, which he has ever read, heard, or dreamed of, to turn his attention to the study and observation of healthy structure, the signs and sympathies of healthy functions, and the means of supporting them in this state. He will learn the great latitude which is allowed to a part in the exercise of its office, without our calling it diseased—he will discover what large allowances must be made for temperaments, or primitive differences of constitution, and learn that because he is not as strong as his neighbour, or cannot digest boiled cabbage or cucumbers like him, he is not therefore diseased, and in need of physic or a doctor. He will soon be aware that neither genius, nor perfect bodily vigour can be obtained for fee or reward; but he will also know, that as moderate mental capacity may be made very efficient by suitable

education, and regularly sustained efforts, so will a frame of body naturally feeble, be rendered comfortable and serviceable to its possessor by suitable training and education of the different organs of the animal economy. He must soon discover that it is as easy for a genius to be made by a patent process of reasoning, as health conferred by a patent mixture of drugs.

To illustrate our meaning of elementary physiology of a popular cast, we shall on the present occasion select the skin, as the subject of a few observations.

The skin is the external covering of the animal body. The impressions made on it, by the contact of foreign substances are transmitted to the brain, by means of the nerves coming from this latter, and give rise in the mind to the sensations of roughness or smoothness, hardness or softness, heat or cold, according to the property of the substance applied. In other words, the skin is the seat of the sense of touch—and like all the other senses, is capable, when strongly impressed of acting powerfully on the brain, and producing great mental disturbance, accompanied in some cases with convulsions; and, in others, going on to insanity. During the wars of religion in France, between the Catholics and Hugonots, or Protestants, many of the latter, belonging to the province of Cevennes were subjected to the martyrdom of being tickled to death, or the necessity of abjuring their creed. In certain diseases of the skin, the itching is so intolerable, as to drive the sufferers into actual madness.

Sensations of a very different and pleasurable character are experienced, when polished bodies or soft and elastic ones of a mild temperature, are applied to the skin. These effects are produced, by rubbing slowly in the same direction with the hand of another person. The influence of this operation is not confined to the skin, but is diffused throughout the whole animal economy; as is evinced in general languor; disinclination to motion, and indolence of thought; a mild and diffused warmth of the skin itself; languid circulation of the blood, and subsidence or removal of former pain. Such are often the effects of the touching and frictions of the magnetisers, to which they are mainly indebted for the favourable belief in their powers, and by which they sometimes obtain undoubted success in irritations and spasms of persons possessed of great delicacy and sensibility of frame.

The tepid and warm baths produce nearly analogous effects. It is more especially in southern climates, the inhabitants of which have such exquisite sensibility, that the highest enjoyments of the sense of touch are experienced. All travellers in Turkey, Persia, and Egypt, unite in praising the luxury and ornaments of the bathing establishments in those countries; and all concur in describing the luxurious languor, the pleasurable sensations per

vading the whole nervous system, when the bather after coming out of the bath, reclines on a couch, and has the entire surface of the body gently rubbed, by attendants in waiting for the purpose. The women in particular are lulled to a soft repose, of hours duration, by this means.

It is a familiar fact to all, that the skin varies in sensibility, in different regions of the body. It is great at the extremities; and hence it is by these, and especially the hands, that we become acquainted with the properties of substances with which we are brought into contact. Their delicacy of sensation is a thing of daily experience, as when we immerse the feet, or even the hands in warm water, or present them to the fire, the feeling of warmth is diffused over the whole body; or if we put them in cold water, or have them long exposed to cool air, we experience universal chill. Over the region of the stomach the skin is also endowed with great sensibility, evinced in the ready tickling of this part, and the effects respectively of hot or cold applications to it.

For the better understanding of the differences in the delicacy of touch, in different regions of the skin, as well as of its other offices, we shall initiate our readers into the secrets of its structure. In doing this we hope not to alarm them by any cabalistic phrases, or hard words from the Medical Lexicon. The skin, as commonly seen by us in a healthy and natural state, is not one membrane, or layer, covering the inward parts. We ought to represent it to ourselves as composed of two membranes, with a soft semi-gelatinous layer intervening. The deepest, or that next to, and immediately covering the flesh, is tolerably firm and resisting; and, at the same time, somewhat elastic. It exhibits numerous holes, through which pass from its inner or lower surface to its upper and outer one, a vast number of nerves and vessels, (some carrying blood, some a colourless fluid) of thread-like fineness, which are then spread in a reticulated, or net-like fashion, over this upper surface, so as completely to cover it. The proof of this is seen in the fact, that although this membrane or layer of the skin has of itself little or no colour or sensibility, yet it is impossible to apply a pin's point to any part of the surface without its producing sensation, and, if carried deep enough, drawing blood. The vessels and nerves thus penetrating, and spread over it, bear the same relation to this membrane, that embroidery composed of thread closely worked and crossed in various directions would to the muslin which served for its ground.— Thus furnished, this part is called the true skin, because it is the seat of touch; and on, and through it, are performed all the processes in which the skin, in general, is supposed to bear a part.

Exterior to this, and spread over it, is the soft semi-gelatinous or pulpy layer, already mentioned. It is the seat of colour, being

white, or nearly so, in the European races, and black in the African. It is also much thicker in the latter than the former. In all the races, the true skin is of the same colour; the difference consists in the mucous, or pulpy layer above it—just as if different pieces of embroidered muslin, originally all white, were each to receive a different colour by rubbing over it a semi-fluid varnish, which should only cover the outside, without penetrating through, or dyeing the tissue of the muslin or the thread used in the embroidery.

External to this mucous, or soft layer, is spread the outer, or scarf-skin, or cuticle. This is the last of the membranes, or coats; it is very thin, of a hard, horny texture, similar to the nails, and transparent, so as to show the colour of the layer beneath it, already described. Some have compared it, erroneously, to scales; but it is a continuous membrane, which may indeed cast off small plates, or scales, as we see in certain diseases, or after very strong friction of the skin. It exhibits numerous perforations for the hair, and orifices through which oozes out the fluid of perspiration, formed from the minute capillary tubes of the true skin already described. As the part which is in immediate contact with external substances, the scarf-skin serves to obtund the violence of their shock, and prevent the impression produced by them from being too sensible and painful. If, by unaccustomed friction, blisters are formed on the hands or feet, and we peel off immediately the skin which has been raised up, it is the outer or scarf-skin only that is removed; the true skin, red and tender, is seen beneath, sometimes with a very thin layer of colourless mucus on it, and sometimes entirely denuded. This serves both to show the distinct nature of the two membranes, or coats, composing the skin; and that the inner is the really important one, while the outer, or horny, has no sensibility or vitality, and is merely a shield to the former. It is therefore thinner where the touch is most delicate, as at the ends of the fingers.

Independent of its being the seat of the sense of touch, the skin has other offices by which it is closely connected with the stomach in digestion, and the lungs in breathing. We must remember that it does not merely cover the body entirely, like the shell does the egg, but that it is continued into the nostrils and mouth, and becomes, by a slight change, the membrane which lines the stomach and the lungs. The surface of the tongue will give us no bad idea of the true skin, when the outer or scarf is removed. Little prominent buds, as it were, are seen in both the tongue and the skin; they are called papillæ, and are formed by a projection outwards of little knots of fine vessels and nerves, which have perforated the membrane from its lower side,

and are even visible and felt through the scarf skin when it is constricted by cold, forming what is called goose skin.

The resemblance between the skin and the membrane lining the mouth and stomach, almost amounts to identity in some animals of the polypus tribe; since, if they are turned inside out, what was skin serves for stomach, and the membrane of the stomach is converted into skin. The connexion between, and even sameness of, the skin and the membrane to which the air is applied in the lungs, in breathing, is evinced in the circumstance of the same or outer surface of the body serving for both purposes, as in the leech. It has no lungs, and the air acts through its skin, on the blood.

Some cold-blooded animals, such as frogs, will survive longer the entire extirpation of their lungs, than they would the removal of their skin. They barely live if air be only supplied to the former, and not to the latter. In other words, they must breathe both by their lungs and their skin.

In warm blooded animals, particularly in the human species, the skin exhales the same kinds of vapour, afterwards condensed into sweat, and air, as are given out in breathing from the lungs, and absorbs or allows to pass in through the mouths of very fine hair-like tubes, (in the true skin,) air and vapour, like what is necessary to be drawn into the lungs in breathing.

In addition to the parts already mentioned, we meet in certain regions of the skin with small bodies like millet seeds, called sebaceous glands, interspersed with the papillæ or projecting blood vessels and nerves, and from which comes an oily and inflammable fluid. It is this which makes the water collect in drops on the skin when we come out of the bath.

If we raise, by means of a blister, the scarf-skin, and peel it off, the true skin beneath, as already remarked, will be exposed, and in this instance, red and inflamed. Experience shows that certain medicines applied to this denuded surface will produce the same effect as if taken into the stomach. Thus, for example, quinia or the active principle of the Peruvian bark, applied in this way, will cure intermittent fever; and morphia, or the active part of opium, procures ease and sleep. This is what is technically called the endermic medication. We notice it here with a view of illustrating the functions of the skin—not as a hint or direction to any person for the cure of disease.

Season for Study.—Johnson, as must be well known to our readers, ridiculed the idea of the human mind being influenced by the seasons—an opinion this, maintained more from a love of opposition than conviction on his part. In his "Prayers and

Meditations," he says of himself—"Between Easter and Whitsuntide, having always considered the time as propitious to study, I attempted to learn the Low Dutch language." This will contrast forcibly enough with what he says on the same subject in his life of Milton, whose vein, we are told "never happily flowed but from the autumnal equinox to the vernal."—Apparently unwilling to concede to others the belief which he claims for himself, Johnson thus animadverts on the assertion of the great poet.—"This dependence of the soul upon the seasons, those temporary and periodical ebbs and flows of intellect, may, I suppose, justly be derided as the fumes of vain imagination. *Sapiens dominabitur astris.* The author that thinks himself near the bound will find, with a little help from hellebore, that he is only idle or exhausted. But while this notion has possession of the head, it produces the inability which it supposes. Our powers owe much of their energy to our hopes; *possunt quia posse videntur.* When success seems attainable, diligence is enforced; but when it is admitted that the faculties are suppressed by a cross wind or a cloudy sky, the day is given up without resistance, for who can contend with the force of nature."

A Nervous Lady.—The necessary connexion between a well regulated mind, and perfect bodily health, is well enforced in the following passage from "Law's Serious Call, &c." in which he shows how the want of the former is attended by the loss of the latter. Of Mr. Law, Gibbon the historian, not at all prone to give any credit to Christian professors, is compelled to admit that he left behind him the reputation of a worthy and eminently pious man, who believed all that he professed, and practised all that he enjoined. We shall perhaps be found more than once borrowing from the above-mentioned work, in regard to which, Gibbon says, that 'his precepts are rigid, but, they are formed and derived from the Gospel; his satire is sharp, but his wisdom is from the knowledge of human life; and many of his portraits are not unworthy of the pen of La Bruyere.' We give without farther preface the promised extract.

"Cælia is always telling you how provoked she is, what intolerably shocking things happen to her; what monstrous usage she suffers, and what vexations she meets with every where. She tells you that her patience is quite worn out, and there is no bearing the behaviour of people. Every assembly that she is at, sends her home provoked; something or other has been said or done, that no reasonable, well-bred person ought to bear. Poor people that want her charity, are sent away with hasty answers, not because she has not a heart to part with any money, but be-

cause she is too full of some trouble of her own, to attend to the complaints of others. Cælia has no business upon her hands, but to receive the income of a plentiful fortune; but yet by the doleful tune of her mind, you would be apt to think that she had neither food nor lodging. If you see her look more pale than ordinary, if her lips tremble when she speaks to you, it is because she is just come from a visit, where Lupus took no notice at all of her, but talked all the time to Lucinda, who has not half her fortune. When cross accidents have so disordered her spirits, that she is forced to send for the doctor, to make her able to eat; she tells him, in great anger at Providence, that she never was well since she was born, and that she envies every beggar that she sees in health.

“This is the disquiet life of Cælia, who has nothing to torment her, but her own spirit.

“If you would inspire her with a Christian humility, you need do no more to make her as happy as any person in the world. This virtue would make her thankful to God for half so much health as she has had, and help her to enjoy more for the time to come. This virtue would keep off tremblings of the spirits, and loss of appetite, and her blood would need nothing else to sweeten it.

REASONS FOR EARLY RISING.

INDEPENDENT of the injury which the eyes sustain from studying or labouring by candle light—those who spend the night in occupation of any kind, and waste the morning in sleep, lose the most beautiful period of the day, and the one best adapted for either mental or bodily labour. We may consider each day as a sketch, in miniature, of human life, in which the morning represents youth,—noon, manhood; and evening, old age. Who would not then employ the youthful part of each day in labour, rather than begin his work in the evening,—the period of old age and debility? In the morning we are renovated in the properest sense of the word: the mind, also, is at that period the clearest, and possessed of the most strength and energy. It is not, as at night, worn out and rendered unequal, by the multifarious impressions of the day, by business and fatigue; it is then more original, and possesses its natural powers. This is the period of new mental creation, of clear conceptions, and exalted ideas. Never does man enjoy the sensation of his own existence so purely and in so great perfection as in a beautiful morning. He who neglects this period, neglects the youth of his life!

THE JOURNAL OF HEALTH.

CONDUCTED BY AN ASSOCIATION OF PHYSICIANS.

Health—the poor man's riches, the rich man's bliss.

NO. 9. PHILADELPHIA, JANUARY 13, 1830. VOL. I.

It was a very true saying of the worthy John Hancocke, Rector, Prebendary and Chaplain, that he was not the first man that wrote a book on a subject he knew little of. But, let us add, that his "Febrifugum Magnum: or common Water the best Cure for Fevers, and probably for the Plague," is an excellent little work, in which the appeal to nature and common sense contrasts very delightfully with the mystified jargon of the quacks and medical jugglers, from the 'Legacy' of Dover, down to the singularly well-attested cures of a Solomon and a Swaim, or of negro Doctor Tom. In recommending the use of water, as a means of purifying the blood and expelling noxious humours—giving serenity to the mind, and healthful feelings to the body, nature and science are now well agreed. It is not our present purpose to speak of the curative powers of water drinking, in various violent and alarming maladies, else we might detail the successful issue of the case of jaundice in Mr. Hancocke himself, and of measles in his little daughter; or tell of the wonderful cures of Fra Bernardo, in palpitations of the heart, diseases of the liver, disordered digestion, rheumatism, gout, &c. Let us rather first mention, in a general way, the advantages of water drinking, as detailed by Sir John Floyer, of whose work on Cold Baths we have already spoken.—"The water drinkers are temperate in their actions, prudent and ingenious; they live safe from those diseases which affect the head; such are apoplexies, palsies, pain, blindness, deafness, gout, convulsions, trembling, madness. The drinking cold water cures the following diseases: the hiccup, feter of the mouth and of the whole body; it resists putrefaction, and cools burning heats and thirsts; and, after dinner, it helps digestion." A little further on he adds, "and to the use of this children ought to be bred from their cradles, because all strong liquors are injurious to the constitution of children, whose spirits they inflame,

and render them mad, foolish, rash, tender, and intemperate in their passions." Would the strong man preserve his strength, and the fair woman her beauty, water will be their beverage, their cordial, their restorative. Is the constitution, broken down in drunken bouts and gluttonous feasting, to be renovated, water—water alone, unmixed, unspoiled, must be the grand anti-dyspeptic draught. If cramps and pain torment, or wakefulness cheat the wearied spirit of its repose, not all the essences of peppermint or mustard for the former, or all the sedatives of laudanum, or black-drop, or hops, for the latter, will be so composing for the time, and unattended by after suffering, as a tumbler full or two of hot water. We do not mean warm: that is nauseous: but so hot that it must rather be sipped than drunk. Let not the trembling drunkard be deterred from reform by the fear that no substitute can be found for the midnight cup, whose stupifying contents are swallowed in the hope of making him for a while forget himself. He will experience from hot water, taken in sufficient quantity, a feeling of internal warmth and stimulation, and a slight fullness of the head, which will safely simulate the fit of drunkenness; but, unlike the latter, it will not terminate in the insensibility of apoplexy, but of tranquil slumber. The nervous lady who refuses to take adequate exercise during the day, and drinks her strong green tea in the evening, may consult her physician, if she be partial to having a listener to her tale of woe; but, if she desire to rest well and keep out of the hands of quacks, and spare the nerves of her regular medical adviser, who really wishes her well, she must dilute her tea, take longer walks; and, in place of recourse to the laudanum vial, try a tumbler full of hot water at bed time. The poor hypochondriac must not hope for easier digestion and a greater flow of spirits by a little wine or other bitters before dinner, and a little wine or brandy and water at and after this meal. He may as well hope to breathe freer by having his throat a *little* compressed by a tight band just before he takes a walk, and again a little squeezed immediately after his return. His draughts from the fountain of Hygeia must be in the shape of pure water, from the nearest spring or cistern. At first he may, perhaps, eat less with this watery accompaniment; but what he does eat will be from the true instinct of hunger, and be accordingly less oppressive, and more readily converted into part of his blood and bone. Let us hear what Theden, a learned German physician, says of this practice, applied to, and adopted by himself, at the suggestion of his friend, the celebrated De Hahn. When between thirty and forty years of age, he was hypochondriac in the extreme, and a prey to the darkest melancholy: he suffered from palpitations at the heart, and thought he could not survive six months. But from the time he began to drink cold water, all these symptoms vanished; and he was healthier.

at an advanced period of life, than he had been at an early age, and entirely free from hypochondriasis. In his "New Observations" he attributes his then advanced age of eighty years, principally to the use of twenty to twenty-four pints of water daily; a practice which he had persevered in for forty years. We challenge the retailers and admirers of Pulmonary Balsams and Decoctions, Tinctures, Elixirs and Essences of Life, Catholicons, Panaceas, and Stomachic Bitters, and all the infallibles which, like the shot of the cockney sportsman, take effect on any other object than that at which they are aimed, to adduce parallel cases to this. Who are the gouty, the dropsical, the paralytic, and those cut off in a moment by fell apoplexy? Not the water drinkers. Who are the idle and the luxurious, spendthrifts of money and of time, that devote their nights to dissipation and pass their mornings in unquiet slumbers? Not the water drinkers. The depths of philosophy, and the elevations of poetry, are most felicitously explored by those whose minds are allowed to exert their powerful faculties, unclouded by the muddy vapours of wine or spirits.

The acknowledged efficacy of mineral waters, in various disorders, has been attributed by some distinguished physicians, to the mere dilution by their aqueous portion alone, modified by temperature. Though we may not admit this, in its unqualified sense, we must, at the same time, be fully aware, that the waters of certain springs have acquired great repute for the cure of many diseases, although it is well known that they contain no foreign ingredient whatever; such is the case with the water of Malvern wells in England, which is only remarkable for its extreme purity.

We know of but one drawback on the general and free use of common water, for the relief and prevention of a host of ailments, by which people are tormented themselves, and contrive to torment at the same time their friends. It is the readiness with which this beverage can be procured—its abundance, and its costing nothing. The intrinsic value of both pure water and pure air is not appreciated by the wealthy, on account of their marketable cheapness, and is despised by the fashionable, because they are so common as to be freely possessed by the lowest and most vulgar, not less than by the most polished and high-bred gentlemen of the land. The invalid, soured by former failures, can see nothing remarkable in what is a matter of every day's observation and experience, and hence will turn a deaf ear to the advice of fresh air, pure water, and regular exercise, that he may be the more willingly gulled by the boastful promises and mysterious jargon of empirics.

GYMNASTIC EXERCISES.

To the more active species of exercise the term *Gymnastic* has been in general applied. They were originally introduced, and were employed by the ancient Greeks and Romans, for the purpose of accustoming their youth to feats of activity and strength. Previous to the invention of fire-arms war was a laborious employment, demanding very considerable bodily force and vigour, and which could only be acquired and supported by constant exercise. Hence the *Gymnastic* games may be considered as the ancient military school—to a very great degree they constituted also a school for health. During the middle ages, throughout nearly the whole of Europe, the strength and activity demanded in the field of battle, were, in like manner, obtained and promoted by the manly sports and martial exercises to which every class above that of the serf and bondsman was so ardently attached; and which, in England in particular, were considered so important in their effects, that acts of parliament and royal proclamations were, at different periods, issued for their regulation and encouragement.

That mankind, generally speaking, are, at the present day, inferior in bodily strength to their ancestors of a few centuries back, is, we believe, an undisputed fact. Though, doubtless, rum, tobacco, tea, and other poisons of modern invention, have had their part in weakening the stamina of the human constitution; yet we must attribute much of the present inferiority of size, strength, and vigour, to the disuse of those active exercises to which mankind in former ages were obliged to devote so large a portion of their time; while in their place have been substituted diversions of a sedentary kind, which not only throw the body in a state of muscular inactivity, but require almost as intense an application of the mind as in study or business, and, at the same time, generally excite those passions most inimical to health.

Of the active exercises, we have already noticed walking—which, being the most gentle and natural, is adapted to almost every class of persons.

Running and leaping are of too violent a nature to be used by any but those who are already in the enjoyment of health and considerable bodily vigour: and even by these cannot be often repeated or continued for any length of time. The running footmen of former days, are said to have been, in every country, short lived. Few of them escaped consumption before they arrived at their thirty-fifth year. By individuals affected with what is termed, popularly, a weakness of the breast—that is, a tendency to palpitation—shortness of breathing, or cough; and by those who are subject to a spitting of blood, running and leaping ought, in

particular, to be cautiously avoided; as by their use an augmentation of these affections is very apt to be occasioned. By the young, however, and those labouring under no particular disease, a race or a leap may be occasionally entered upon with advantage.

Dancing, under proper limitations, is a highly salutary species of exercise; but when too long continued, or too violently performed, it may be attended with very pernicious effects.

The exertion of so many muscles as is required in dancing, and the quick inspiration of a warm vitiated atmosphere, in a crowded room, excites the circulation of the blood to as great an extent almost as in a fever. When to this is added the use of liquors and cordials of a heating nature, which augment still more the motion of the heart, or of ices and iced drinks, which suddenly chill the system, together with exposure in a state of perspiration, and in insufficient clothing, to the cold damp night air—and that unnatural excitement by which sleep is banished at the very period when nature calls for repose, we need not be surprised that spitting of blood and consumption of the lungs should be frequent among the votaries of the ball room or the midnight assembly.

We have said that dancing, in moderation, is a salutary exercise. But it is so only when every limb and muscle is allowed to participate naturally and without constraint in the motion thus communicated to the body. When, on the contrary, dancing is performed in a dress by which this is prevented, to say nothing of the total absence of all grace, injury, and that of a very serious character, is extremely liable to result.

Various games, when properly conducted, are among those species of exercise which are admirably adapted to the inhabitants of a city. They allure the sedentary forth into the fields—while in their prosecution, the mind and muscles are both excited to an extent sufficient for the purposes of health. The games to which we particularly allude, are of course those carried on in the open air; such, for instance, as tennis, bowls, quoits, and the like.

The late Dr. M'Kenzie, author of the *Essay on health and long life*, was accustomed to observe of Golf, a game formerly much practised by the gentlemen of Scotland, that a man would live at least ten years longer for using this exercise once or twice a week.

The cultivation of a garden is a means of exercise highly conducive to health. It is said that, formerly, in Sheffield in England, where the principal manufacture of edge tools, and other articles in iron is carried on, there was hardly a journeyman who did not possess a piece of ground, which he cultivated as a garden. This practice was found to be productive of many salutary effects. It not only induced these people to take considerable exercise without doors, but also to consume many wholesome vegetables of their own raising, of which they would otherwise have been deprived.

If mechanics, generally, were able to follow the example of their Sheffield brethren, we are well convinced that their health would be greatly benefited. The time and means necessary for the experiment would, perhaps, be less difficult of attainment in this country than may at first be supposed.

The Way to be Sick.—The individual who is desirous of a severe attack of disease, or who wishes to get rid of life in severe agonies, should, when wet to the skin, and benumbed by cold, dry himself before a large fire, and toss down a glass of spirits or hot toddy. It may be replied, that many have pursued this practice with little or no inconvenience. A vigorous system can, it is true, do many things which would be destructive to the more weakly. Let them, however, persist in tampering with their health, and the effects we have premised will sooner or later most certainly occur.

The individual, on the other hand, who wishes to run no risk, but to preserve his health and life, should change with all possible speed his wet clothing, and persist in moderate exercise until the heat of the body is again restored, approaching the fire only by degrees; or, what is even preferable, if the exposure to cold and wet has been of some continuance, retire at once to bed, and drink moderately of tepid barley-water, balm tea, or gruel.

PARTIAL OBSERVANCES.

It is surprising how very readily some people will deceive themselves into the belief that they are paying every attention to the preservation or improvement of their health, when they strictly obey some one sanative precept; while, at the same time, they live in constant violation of perhaps every other. So complete is the deception in some instances, that they really feel surprised at the object in view not being obtained; and, forgetting that the cause lays entirely with themselves, fly into a passion with their medical adviser, or probably exclaim, with a recent writer, that all the rules which have been laid down for the regulation of our lives, so far from imparting health, invariably destroy it.

Thus Mr. Gourmand is, according to his own account, *perfectly temperate*—in fact, he drinks nothing but pure Schuylkill water. And yet, “only view me,” he observes, “I am bloated—gouty—dyspeptic: in short, troubled with the very ailments temperance is represented invariably to prevent. For my part I am done

with the doctors." Now this poor man takes no account of the load of rich and irritating food with which his stomach is daily oppressed—says nothing of his afternoon's segar, or of the quid of Cavendish with which his mouth is seldom untenanted. These, however, must all be relinquished before he can lay claim to the appellation of temperate, or expect immunity from sickness.

Observe, on the other hand, Mrs. Listless : she is "really temperate, nay, abstemious, in eating and drinking—is extremely careful of her health—changes her clothing with the weather, and never wears corsets ; or if, perchance, she puts them on, they are so loosely laced that they can produce no possible injury." And yet she cannot conceive how it is, but she is "nervous—enfeebled—destitute of appetite, and terribly low in spirits. Indeed, many of the tight-laced ladies of her acquaintance, who never heard of the laws of Hygeia, enjoy far better health." Let only this good lady exert her limbs and employ her mind—give up her easy chair in the morning, and her afternoon lounge, for brisk exercise in the open air—and substitute a cool room and hard mattress for her heated chamber and feather bed, and if her strength, health, and spirits be not then improved, she will have real cause for wonder. The precepts of health, like those of religion and morality, must be kept entire—the observance of one will make but partial amends for the breach of the others.

The species of deception to which we have allusion, is strongly exemplified in the instance of Gibbon, celebrated alike for his attainments as a polite and classical scholar, and his opposition to Christianity. Troubled with all the premonitory symptoms of an attack of gout, he was advised to seek relief in a change of climate. "Dr. Tissot assures me, that in his opinion, the moisture of England and Scotland is most pernicious, the dry pure air of Switzerland most favourable, to a gouty constitution." So writes Mr. Gibbon to one of his friends. But what says Mr. Gibbon's experience ? Why, in less than two months after he begins to respire this salutary air, his "old acquaintance" returns ; and, in spite of Dr. Tissot, is brought on by a dry north-east wind. After an interval, for which he was indebted to a greater degree of abstinence than he had practised in London, where he says, "the late and long dinners *would* soon have been prejudicial to my health," this *long-lost* acquaintance makes amends for its delay, by a visit, in which it occupies him solely for three months. Even then it leaves behind it the terrors of a return, occasions "wearisome days without amusement, and miserable nights without sleep—disconcerts all his plans"—returns for a longer season and with more severity than ever—and leaves him only when it has brought a host of evils on his latter years, preventing all hopes of his attaining to any thing like that age which has been often

reached by persons originally not less feeble. "Let us now," says Mr. Gibbon, "drink and be merry." How far he was in earnest it is difficult to determine. Though he probably did not carry his observance of the precept so far as actual sottishness, yet we have a right to conclude that, but for the Madeira "improved by age," for the safe arrival of which he repeatedly expressed so much anxiety, in conjunction with the delicacies of the table, to which he was by no means averse—he would never have had so many unfortunate reasons for renouncing his faith in dry air and Dr. Tissot.

WINES.

THE introduction of the lighter kinds of wine into more general use, has been strongly recommended as one of the means for suppressing, entirely, the consumption of ardent spirits. Great caution, however, is necessary to be observed, lest by this means mankind be induced merely to substitute one poison for another.

That the moderate use of pure wine is unattended by nearly all those deleterious effects consequent upon the employment of ardent spirits to any amount, we cheerfully acknowledge. Nevertheless, there is an important consideration in relation to this subject, which we fear has been, in a great measure, overlooked, and to which we beg leave now to direct the attention of the public.

We allude to the fact, that for every gallon of pure wine which is sold, there is perhaps a pipe, or fifty times the quantity, of that which is adulterated, and in various manners sophisticated—the whole, without exception, the source of a thousand disorders, and, in many instances, an active poison, imperfectly disguised. The encouragement for this adulteration will, of course, be increased in proportion to the quantity of wine consumed, until, at least, the vine shall be more generally cultivated in our own country, and the motive for deception be in consequence in a great measure removed.

A plain intelligible essay on this subject may be greatly advantageous to the rising generation, and useful to all those who are determined to prefer health to a life chequered with pain and disease.

Wine is a compound liquid, whose principal ingredients are *water*, *alcohol*, or pure spirit, and *sugar*. To these may be added, *extractive colouring matter*, which gives to each kind, and particularly the red, its peculiar colour. *Tannin*, or the principle of astringency. *Tartar*, which is a chemical salt; and an *aromatic oil*, upon which the flavour chiefly depends.

The quality of each wine depends upon a mixture of all these ingredients—the absence of one or more of them, and the proportion in which its component parts are blended together.

The juice of the grape, simply expressed, does not exhilarate or intoxicate; it must first undergo fermentation, in which process one of its principal component parts, *sugar*, is decomposed, and alcohol is formed, which is the basis of all spirituous liquors: it now becomes wine. The *carbonic acid*, or fixed air, which escapes, is also derived from the sugar: when any considerable portion of this air is retained, in combination with the wine, the latter possesses that brisk, sparkling quality, which distinguishes bottled cider, and the wines of *Champagne*, and *Asti* in Piedmont. In some wines, all the sugar which exists is not decomposed in the fermentation, and hence we have *sweet wines*. Others possess a large proportion of *tannin* and *tartar*, in consequence of which they become astringent, such as the *red*, and particularly *Port* wines.

New wines are neither so palatable or wholesome as when they have been kept until their ingredients are properly blended, and combined in such a manner as to give to some of them that mellow and unctuous quality so highly praised by the amateur wine drinker. If kept too long in the cask, they become impoverished, and imbibe from the wood qualities foreign to them. If in the bottle, they deposit too great a portion of their constituent parts, and a new chemical action occurs; and, in general, they undergo a change much to the disadvantage of good wines.

It is for the purpose of counterfeiting these distinguishing qualities in wines, that manufacturers have recourse to the addition of ingredients, always injurious to the health of those by whom they are drunk—frequently in the highest degree deleterious. Spoiled tart white wines are changed into red, by the aid of sumach, logwood, and various berries: chalk, lime, or magnesia, are employed to take up the excess of acid, and lead to render them sweeter. Brandy distilled over various aromatics and strong spices, is added to give them strength and pungency. The leaves of plants, more or less poisonous, are used to impart an artificial flavour. When these diabolical cordials have attained a proper colour and clearness, they are combined with cider and real wines, according to the conscience or interest of the brewer.

Of all these additions, the leaves of deleterious plants to impart flavour, and the preparations of lead to sweeten sour wines, are the worst; every glass is actual *poison*; a habitual use of wines, thus sophisticated, produces headaches, pains in the stomach, and cough, in the first instance: afterwards, violent colicks, palsy, convulsions, and death.

White wines of an uncommonly high colour, or red wines of a
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very light tint, having a woody, very astringent, or tart taste, depositing a red sediment, are adulterated and dyed: this may be rendered evident by passing them through filtering paper, which will become stained by the colouring matter. White wines highly coloured, or of a peculiar high flavour, may very generally be suspected of adulteration.

Wines, that have been treated with preparations of lead, in order to destroy their acidity have, in general, a sweetish taste, succeeded by an astringent metallic one; and occasion heat and thirst, contractions in the throat, colick, pains, &c. To detect the presence of the lead, certain tests must be had recourse to, which, if the wine contain any portion of the metal, either change the colour, or cause a precipitation. An account of these is to be met with in any of the Encyclopedias or chemical treatises.

Sulphur is put into wines to cause them to keep; but if they are surcharged with it, the effects are extremely pernicious: its presence may be detected by its turning silver black. Quicklime is frequently used to give Burgundy and claret a ruby colour: it is productive of those complaints peculiar to the gouty and dyspeptic. The spirituous wines contain, in general, a quantity of inferior brandy, or other distilled liquor.

Thus we find that the very wines which, from their cheapness, will be the most apt to come into general use, are little better than poisons.

It is also to be observed, that the purest and most wholesome kinds are highly prejudicial to the health, when habitually drank in large quantities, or to the extent of producing intoxication. Great wine-drinkers, as well as the immoderate consumers of ardent spirits, are the subjects of disease, and very generally terminate their lives prematurely.

HEAD DRESS.

HERODOTUS, on visiting a field of battle, where the slain of the Egyptians and Persians had been collected in separate piles, was struck with the difference in the thickness and firmness of the skull in the individuals of the two nations. That of the former being so hard as to be fractured with difficulty, while that of the latter was so thin and weak as to be readily broken by a small pebble. This difference the historian accounts for from the circumstance of the Egyptians being accustomed from infancy to go bareheaded, whereas the Persians wore constantly thick and heavy tiaras or turbans.

Though we cannot agree with Herodotus that the fragile skull of the latter was owing entirely to their enormous head-dresses;

nevertheless, we are persuaded that the covering mankind are in the habit of wearing upon the head, has no little influence upon their health and comfort.

There is no part of the body which suffers more from heat and pressure than the head—no one, therefore, which requires to be kept cooler and less encumbered. Neither of which important requisites are sufficiently obtained, in the male sex particularly, by the hats now in fashion.

When we refer to the general experience of antiquity, we find it to be decidedly in favour of the precept, that the head should be lightly covered. The care which nature herself has taken to protect this portion of the body from the influence of external agents, by clothing it with hair, renders, indeed, under ordinary circumstances, any species of artificial covering unnecessary. It is probable, as a general rule, excepting when the natural covering is unusually scanty or entirely wanting, that, not only the cumbrous wigs, powder and pomatum of former times, but even the hats, caps and bonnets of our own day, might, with great propriety, be dispensed with.

The great inconvenience which arises from keeping the head warmer than nature intended, is, that in youth, by causing an increased amount of blood to be sent to this part, not only is the scalp more liable to be the seat of eruptive diseases, but even the brain itself is exposed to injury, from slight exposures to cold, terminating frequently in incurable dropsy: while, at a more advanced age, a short exposure, without the usual protection, will almost invariably occasion a rheumatic affection, or what is ordinarily termed a cold.

All expose the face with impunity in the coldest weather, but every one is aware of the risk which is incurred by remaining bareheaded, for a short time, in the open air, during the cooler periods of the day or year. This difference is to be attributed solely to the extreme care which is taken, from birth, to protect the head from the operation of cold.

It is, perhaps, not generally known, that a covering for the head is far more necessary during exposure to the direct rays of the sun in summer, and in hot countries, than during dry weather in winter, or in cold and temperate climates. From the first, apoplexy, inflammation of the brain, and even sudden death, have been known to result, whereas, from the latter, we are convinced no one would experience any inconvenience, provided the practice of going with the head bare were commenced from infancy. Even the effects of extreme heat are more effectually guarded against by an umbrella or parasol, than by the covering usually worn.

It may be well here to observe, that black hats afford but little protection in summer. Instead of reflecting the heat, they admit it to act even more strongly upon the head. By those

who are much exposed to the sun, white or light-coloured hats ought, therefore, always to be preferred.

Too heavy or tight a covering for the head invariably gives rise to a headache more or less intense. There are few who have not experienced the martyrdom inflicted by a new hat or bonnet of too restricted dimensions. It may be compared, in fact, to that species of torture, practised in former ages, by tying a cord firmly around the temples.

We wish now not to be misunderstood—we do not pretend to advise any of our readers, either male or female, old or young, so far to deviate from general usage as to walk bareheaded in the open air: we merely desire to point out to them the propriety of wearing hats or bonnets constructed of such materials as will render them perfectly light and easy, and prevent the head from being kept unduly warm.

For an infant, from the period of birth, until the growth of its hair is sufficient to render unnecessary artificial protection of any kind, a thin, light, and soft cap should constitute the only head dress. It is all-important that the material of which it is formed be soft and perfectly smooth. A lace or embroidered cap may be very beautiful, and well adapted to gratify the parents' pride of dress, but is an improper covering for an infant's head. The roughness and harshness of its surface is calculated to fret and irritate the delicate skin with which it is in contact, and if not productive of eruptions and sores, cannot fail to occasion some degree of pain or uneasiness to the wearer. The cap should never be allowed to cover or confine the ears; otherwise, by keeping the latter unnecessarily warm, and improperly compressing them against the sides of the head, it is apt to occasion pains and inflammation of these organs, or a disgusting, sometimes dangerous, soreness and running behind the external ears.

As soon as the head has become well covered with hair, the cap may be dispensed with during the day as well as at night; and, when the child is taken out, a very light and easy hat may be worn, rather, however, in compliance with the customs of society, than as a necessary protection.

COLOUR OF THE SKIN.

We described, in our last number, that particular layer in the skin, on which the colour of this part depends. The differences, in this respect, are primitive in the different races; the mucous body or varnish which constitutes the layer between the true skin beneath, and the outer covering or cuticle, being white, or nearly so, in the European or Caucasian races; yellowish in the Mongul and Indian; and black in the African. Occasionally, however, we meet with individuals of each of these races want-

ing, from birth, their distinctive colour—as in the instance of Albinos, who, though of African descent, are of a sickly white, with white or flax-coloured frizzled hair. The reverse change has been said to, at times, occur in children, born of white parents; but these cases are more rare, and not so clearly authenticated. Different nations of the white race are distinguished by differences in their complexion, hair, and colour of the eyes; for the three are of the same colour in most individuals. The Germans, for instance, have fair hair and skin, and light blue eyes. The Italians and Spaniards, on the contrary, exhibit dark or black hair, brown swarthy skins, and black eyes. We meet, however, with great varieties in these respects among the inhabitants of a country. The skin assumes a darker or brownish hue by much exposure to the atmosphere, whatever may be the temperature of this latter. In southern latitudes, where there is a high medium heat, this effect is still more conspicuous, especially if there be frequent immersion in water. The children, in nearly a state of nudity, sporting all day on the shore and in the water, and the fishermen, and lazzaroni of Naples, have a complexion as dark as our Indians. Not very dissimilar to this is the colour of the skin of that part of our rural population at home, who are much exposed to atmospherical vicissitudes in the open air. An effect, the very reverse of this, is produced by seclusion from the sun's rays and day light: the skin assumes a pale sickly colour—it is bleached, like vegetables which are kept in darkness, and loses withal its power of resisting the common changes of temperature. It is morbidly delicate, as well as unpleasant to the eye of the beholder.

Breathing an impure air soon affects the skin, which, in such circumstances, becomes of a dirty or muddy white, and, in extreme cases, as in crowded assemblies, holds of ships, mines, and manufactories, of a livid or leaden hue. Certain diseases of the lungs, as asthma, and whooping cough, produce similar appearances. So intimate is the connexion between the free play of the lungs in breathing, and the healthy colour of the skin, and of course its beauty of appearance, that if, from any cause whatever, as indolent lounging within doors, improper attitude by stooping, &c. or tight lacing, the former be impeded, the skin will assuredly suffer.

A still more fruitful source of defective or morbid colouration of the skin, and of its disfiguration by boils and blotches, is from imperfect digestion. The deep suffusion of the cheek, after heating drinks, as wine, cordial, or spirits, and the eruption which at times follows almost immediately after eating shell and other kinds of fish, or crude fruits, are familiar examples of the influence of the stomach over the cutaneous surface. Whatever article then, of difficult digestion, whether it be solid or fluid, which

is taken by the dyspeptic or those of weak nervous habits, will, by distressing and irritating the stomach, correspondingly affect the skin, and render it rough and discoloured. Wo to the person who, ignorant of this order of succession, mistakes the eruptions on the skin for the chief or primary disease, and applies, accordingly, to it washes, unguents, pastes, or powders, which have the pretty term cosmetic prefixed to them. Aggravation of the first malady, either of the lungs or stomach—or disease of the brain and convulsions, will be the consequence of this rashness—this belief in every *lyng nostrum vender* and puffer, in opposition to the lessons of experience and sober judgment.

The state of the nervous system influences greatly the appearance of the skin. The bite of a viper, or other venomous reptile, which operates with such power on this system, promptly discolours the skin, producing a universal jaundice. Not less sudden, and even terrible, are the effects of the poison of intemperate passions, as of anger, hate, jealousy, envy, on the complexion. Paleness, followed by a distended and flushed face, ending in a sallow and even saffron hue, are some of the changes produced by these fits. Murat, the then King of Naples, after the retreat of the remnant of the French army into Poland, received a letter from his wife Caroline, whom he had left regent in his absence, detailing some governmental measures which he thought encroached on his prerogative. Such was the violence and suddenness of the effect of his jealousy as a king, that, by the time he had perused the letter, he was completely jaundiced, and his whole skin discoloured.

These brief hints are sufficient to impress our minds still more forcibly with the truths on which we lay so much stress in the course of this work, viz: the necessity of obedience to the fixed laws of creation, both in our search after physical enjoyment, and moral and mental gratification, if we would enjoy health, and exhibit those appearances of strength and comeliness, which few, to whatever school of philosophy they may belong, entirely overlook. If our female readers shall peruse this article with attention, we consent to allow them to draw their own inferences. Fresh air, active exercise out of doors, regular hours, plain light aliment, frequent ablution, a well regulated mind, and animated piety, are their best cosmetics; they give a charm superior to all the blandishments of art and tricks of fashion.

DISEASES OF ARTISANS.

GILDERS are exposed to the diseases following the absorption of mercury, and the inhalation of its vapours; since it is by the aid of this metal that the process of gilding is performed. The

union of mercury and gold, by means of heat, which disengages largely the fumes of the former, will give rise, in persons exposed to them, to giddiness, asthma, partial palsy, and a death-like paleness of visage. Preceding these constitutional effects are the more common ones of ulcers in the mouth, salivation, universal languor, and trembling, by which the person affected is unable to raise his hand to his mouth; and even the act of swallowing is rendered convulsive. On recovering, in a degree, from extreme debility and exhaustion, there remains great irritability and an especial intolerance of sound. At times there is an insufferable stammering produced by the deleterious action of mercury.

MINERS cannot, we are told, work for a longer period than three years in quicksilver mines, nor more than six days at a time. Convulsions, tremors, palsy, and vertigo, are said to be the consequence of exposure in this way; and asthma is to this class a very common, harassing, and fatal disease. We read, in the transactions of the Royal Society for 1665, that one of the workmen, having been so rash as to continue six months in succession in this employment, was so thoroughly impregnated with the mercury, that on placing a piece of copper on his lips, or on rubbing it with his fingers, it was whitened in a short time.

GLAZIERS OF POTTERY, in making use of lead largely for their manufacture, are subject to nearly a similar train of evils as those just enumerated, together with enlarged spleen (ague cake) dropsical swellings, and the loss of their teeth. Their faces are cadaverous and leaden like the metal they employ. Palsy of the limbs, and more particularly of the arms, together with that of the right side, the muscles of which potters more continually exercise, are among the effects of the vapours from lead. Consumption of the lungs is also frequent from the same cause.

MAKERS OF GLASS are exposed to diseases caused by sudden vicissitudes of temperature—great heat, followed by a cool air. They are generally thin and feeble, liable to violent or acute disease, or protracted remittent fever. Their eyes are weak and inflamed, and their skin irritated by various eruptions; of course pleurisies, asthma, and fixed catarrh, are common effects of their exposure. A rule prevails in some glass manufactories, and ought to be generally adopted, that the workmen shall be employed only six months in the year, winter and spring, and that after forty years of age they retire from the occupation.

STONE CUTTERS and QUARRYMEN are sufferers by inhaling the volatilized particles given out in cutting and quarrying stone; and if they continue persistently at this kind of work, they fall victims to sundry diseases of the lungs, before they have passed the maturity of life.

BLACKSMITHS, LOCKSMITHS, GUNNERS, and FOUNDERS, are affected with diseases dependent on the extremes of temperature

to which they are exposed, the constrained attitude which they are frequently obliged to keep, and the light and heat, and the metallic particles given out from the iron on which they work. Hence inflammations of the eyes and diseases of the lungs, together with indigestion and all its consequences, are common among them.

PLASTERERS and MAKERS OF LIME suffer from the gases disengaged, as well as from the great moisture attracted by the lime. Plasterers, also, must feel the bad effects of the excessive dampness of the rooms which they are employed on. They are affected with laborious breathing, have a wan pallid visage, and digest badly.

On a future occasion we shall say something of the maladies of the sedentary artizans.

THE OLD SOLDIER.

SIR WILLIAM TEMPLE, among other narratives of long-lived persons, relates one of an old man, who begged usually at a lonely inn, upon the road in Staffordshire, England. "He told me," says Sir William,* he was a hundred and twenty years old—that he had been a soldier in the *Cadiz* voyage, under the Earl of Essex, of which he gave me a sensible account—that after his return he fell to labour in his own parish, which was a mile from the place where I met him—that he continued to work till a hundred and twelve, when he broke one of his ribs by a fall from a cart, and being thereby disabled, he fell to beg. This agreeing with what the master of the house told me was reported and believed by all his neighbours. I asked him what his usual food was—he said milk, bread and cheese, and flesh when it was given to him. I asked him what he used to drink—he said, 'O, sir, we have the best water in our parish in the whole neighbourhood!'—whether he never drank any thing else? he said, 'yes, occasionally beer, if any body gave it him, but not otherwise.' The host told me he had got many a pound in his house, but had never spent a penny. I asked him if he had any neighbours as old as himself: he told me one, who had been his fellow-soldier at *Cadiz*, and was three years older—but that he had been most of his time in good service, and had something to live on now he was old."

THE
JOURNAL OF HEALTH.

CONDUCTED BY AN ASSOCIATION OF PHYSICIANS.

Health—the poor man's riches, the rich man's bliss.

NO. 10. PHILADELPHIA, JANUARY 27, 1880. VOL. I.

MANY of our readers, who make use familiarly of the word Utopian, have, we dare say, never seen the work from which it was derived and obtained currency: and full as many who have heard of the great talents, attainments, and judicial independence of Sir Thomas More, chancellor to the eighth Harry of England, and of his philosophy under misfortune, and his religious resignation on the scaffold, without their being aware that he was the author of "*Utopia*." This work "contains the idea of a complete commonwealth, in an imaginary island, pretended to be lately discovered in America; but so lively described that many, at reading it, mistook it for a real truth: insomuch, that several learned men, as Budæus and Johannes Paludanus, through a fervent zeal for the propagation of Christianity, wished that some excellent divines might be sent there to preach the gospel."

After describing the towns, trades, manner of life, and travelling of the Utopians, the author goes on to speak of their education, philosophical views, and pleasures. Of these last, "some belong to the body and others to the mind. The pleasures of the mind lie in knowledge, and in that delight which the contemplation of truth carries with it; to which they add the joyful reflections on a well spent life, and the assured hopes of a future happiness." Music, which is classed among the bodily pleasures, by an "unseen virtue affects the senses, raises the passions, and strikes the mind with generous impressions."

The following somewhat philosophical disquisition on health, contains, at the same time, so much truth, that we give it in the words of the author, or rather of the translation, by Gilbert Burnet, from the Latin original. "Another kind of bodily pleasure is that which results from an undisturbed and vigorous constitution of body, when life and active spirits seem to actuate every part. This lively health, when entirely free from all mixture of

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pain, of itself gives an inward pleasure, independent of all external objects of delight; and though this pleasure does not so powerfully affect us, nor act so strongly on the senses as some of the others, yet it may be esteemed as the greatest of all pleasures, and almost all the Utopians reckon it the foundation and basis of all the other joys of life; since this alone makes the state of life easy and desirable; and when this is wanting a man is really capable of no other pleasure. They look upon freedom from pain, if it does not rise from perfect health, to be a state of stupidity rather than of pleasure. This subject has been very narrowly canvassed among them; and it has been debated, whether a firm and entire health could be called pleasure or not? Some have thought that there was no pleasure, but what was excited by some sensible motion of the body. But this opinion has been long ago excluded from among them; so that now they almost universally agree that health is the greatest of all bodily pleasures; and that as there is a pain in sickness, which is as opposite in its nature to pleasure, as sickness itself to health; so they hold, that health is accompanied with pleasure.—

“It is said that health cannot be felt; they absolutely deny it; for what man is in health, that does not perceive it when he is awake? Is there any man that is so dull and stupid as not to acknowledge that he feels a delight in health? And what is delight but another name for pleasure?”

“But of all pleasures, they esteem those to be most valuable that lie in the mind; the chief of which arise out of true virtue, and the witness of a good conscience. They account health the chief pleasure that belongs to the body; for they think that the pleasure of eating and drinking, and all the other delights of sense, are only so far desirable as they give or maintain health: but they are not pleasant in themselves, otherwise than as they resist those impressions that our natural infirmities are making upon us. For as a wise man desires rather to avoid diseases than to take physic, and to be freed from pain, rather than to find ease by remedies; so it is more desirable, not to need this sort of pleasure, than be obliged to indulge it. If any man imagines that there is a real happiness in these enjoyments, he must then confess that he would be the happiest of all men, if he were to lead his life in perpetual hunger, thirst, and itching, and by consequence, in perpetual eating, drinking, and scratching himself; which any one may easily see would be not only a bare but a miserable state of life. These are indeed the lowest of pleasures and the least pure; for we can never relish them but when they are mixed with the contrary pains. The pain of hunger must give us the pleasure of eating; and here the pain outbalances the pleasure: and as the pain is more vehement, so it lasts much longer; for as it begins before the pleasure, so it does not cease but with

the pleasure that extinguishes it, and both expire together. They think, therefore, that none of those pleasures are to be valued, any further than as they are necessary; yet they rejoice in them, and with due gratitude acknowledge the tenderness of the great author of nature, who has planted in us appetites, by which those things that are necessary for our preservation, are likewise made pleasant to us. For how miserable a thing would life be, if those daily diseases of hunger and thirst, were to be carried off by such bitter drugs as we must use for those diseases that return seldomer upon us? And thus, these pleasant as well as proper gifts of Nature, maintain the strength and sprightliness of our bodies."

CHILLING POLITENESS.

WITHOUT entering into any disquisition as to the rights of hospitality and the merits of social duties, we shall briefly notice what we conceive to be 'singularly cold civility'—the effects of which are felt by the suffering party, long after their exposure to it. Large rooms reserved for the use of company, or invited guests, are often shut up for many days, and even sometimes for weeks together, in damp and cold weather. These are opened, and a fire made in them an hour or two only before the arrival of the visitors, who are allowed by this means to sit exposed, at first to the chilling air of the room, and subsequently to the moisture which evaporates from the curtains, carpeting, and chair seats. The persons thus suffering, are generally clad in a lighter attire than is customary with them, and if they do not actually shiver under their reception, we must attribute it to an uncommon effort of volition. But in addition to these dispensations common to the whole group, there is not unfrequently a current of air rushing in with force enough to turn a small windmill, through the crevice, or opening of a door, or window, which strikes against the neck or back of some timid maiden, or awkward country youth, who are fearful of being thought unpolite by changing their places, and obtaining a seat nearer the fire. Dinner is at length served, and then, by the doctrine of compensation, these two persons are allowed to sit with their backs to the fire during the repast, to make room, at a more pleasant part of the table, for their seniors, or those who have frankness enough to say that they cannot bear the fire; that is, they cannot bear to be roasted—for politeness sake.

Night arrives, and the hour for sleep finds the favoured guest in a bed, which has been for weeks a bed of state, and between sheets, which are so damp that they adhere to the skin. Perhaps the room had been washed out in the morning, in order to be in nice trim, and as an evidence of still greater respect to

the visiter, who, in addition to the other evidences of chilling politeness, receives the cold damp air coming from the floor and walls.

Colds, coughs, and consumptions, are often the effects of this kind of friendly attentions, which are succeeded by another series, scarcely less distressing, and still more fatal. These consist in the recommendation of sundry cough mixtures, pulmonic balsams, and the like. Hence, a person has a poor chance of escape, under the kindness of those friends, of whom one class bring on the disease, and the other kill, while promising to cure it.

AN APOLOGY FOR FASTING.

SUCH is the title of a very sensible work, published at Paris, about the close of the eighteenth century.* It might at first be mistaken for a defence of fasting as a religious ordinance:—it is, however, an able answer to the usual declamations against abstinence;—a refutation of the popular prejudice in favour of strong food, stimulating drinks, and full meals, as a means of increasing the strength, health, and vigour of the system. The author attempts to prove that occasional *fasting*, so far from impairing the health, is, on the contrary, one of the most certain means of preventing disease, and of prolonging life. To convince every one of the truth of this proposition, he selects one hundred and fifty-two hermits, or bishops, who are known to have led a strictly temperate life—frequently fasting, and regularly alternating their studies and religious observances with bodily labour, or distant journeys for purposes of charity and other duties. These he compares with the same number of academicians, one half from the Academy of Sciences, and the other half from that of the Belles-lettres. On the one side, their joint lives amounted to 11589 years, and on the other to only 10511; hence he concludes, that even frequent fasting would prolong the lives of men of letters more than seven years.

Cornaro and others, have been content with recommending *moderation* or *sobriety*: but our author contends that this word does not express enough; and that it is necessary absolutely to *fast*, in order to attain to old age. His point would have been more fully established, we conceive; in other words, the influence upon health and life of strict sobriety—serenity of mind, and regular exercise, would have appeared more striking, had he taken the lives to be contrasted with those of his favourite hermits, from among a class of society more given to excess of every kind, than that of which he has made choice. The greater part of the

* *Apologie du Jeune.*—Paris 1795.

academicians were in fact extremely temperate men;* and it is more than probable that their sedentary habits and want of sufficient exercise, may have had at least as great an influence in rendering their lives seven years shorter than those of the industrious hermits, as their neglect of fasting. The author of the apology, however, remarks, that "It was only among the hermits, that he found those results, which were wanting among the philosophers and men of letters of that period: fewer deaths at every period of life, more individuals surviving, and more who had attained to a great age."

He is not contented with showing the truth of his assertion, by comparing every ten years, the number of those who have died on both sides; but he confirms it by a short survey of all nature.

He exhibits the voluptuous man, lounging on his sofa, lolling in his well-lined chariot, and feasting daily from a table spread with a profusion of the richest viands and the most tempting liquors, in contrast with the American Indian always in action, and fed often on a coarse and scanty fare:—the bird in its cage, or a domestic animal—with the bird or animal that enjoys its freedom in the open air, and is obliged, like the savage, to be continually in motion to procure its food, which nature has appeared purposely to scatter over an extensive space; and he asks, on which side health, strength, and the longest life will be found. The answer is easy, but he is fearful that people do not comprehend the reason. That what they term the ease—plenty and comforts of the one, are the cause of disease, debility, and premature decay—whereas, the toil and privation of the other are productive of the opposite effects.

From all the facts and arguments adduced, he draws this conclusion, that, namely, the regimen of a hermit—labour—abstemiousness and virtue are the regimen of the sage; and the only certain means of preserving health, and of insuring a vigorous old age.

What the author adds in a postscript is of the utmost importance. He observes that it is a well-known fact, that when a child is confined strictly to the breast milk of a healthy nurse, and allowed to follow the dictates of its own instinct in regard to the times and extent of its feeding, it very seldom dies. He, however, convinced himself, by searching the obituary registers of the place at which he resided, that from birth to the age of one year, the number of deaths is not only more considerable than in old age, but even greater than in the space of twenty-five years at any other age. To what is this mortality, the most dreadful that can engage the attention of the physician, or of government, to be attributed? He could discover but one

* One member of the academy, M. Merin, a physician, very nearly imitated, we are informed, the regimen of the ascetics.

cause, which is, that when restricted to the breast, the nourishment of the infant is left entirely in the hands of nature, and neither offends by its quality nor its quantity. But when, on the contrary, the nourishment of the child is attempted to be improved by art, and is subjected to all the prejudices and caprices of parents and nurses—not the least attention being paid to the dictates of nature as to the quality, nor to the instinct of the child, in relation to the frequency and quantity of its food—disease, terminating in speedy death, cannot fail to be the consequence. In fact, children are often fed by force, like a fowl the poulterer is desirous of fattening, without considering that this very fat is a symptom of disease, which in the case of the fowl, even were the latter not destined to be killed, would of itself cause, before long, its death.

This is, of all the author's reflections, the most interesting—for the point in consideration is not seven or eight years, more or less, in the duration of life, but the comfort of the whole life itself!

SERIOUS QUESTIONS.

WE copy, without comment, the following from Combe "On the Constitution of Man"—where he treats of the transmission of hereditary qualities. "It is astonishing, however, to what extent mere pecuniary interests excite men to investigate and observe the Natural Laws, and how small an influence moral and rational considerations exert in leading them to do so. Before a common insurance company will undertake the risk of paying £100, on the death of an individual, they require the following questions to be answered by credible and intelligent witnesses:—

- "1. How long have you known Mr. A. B.?
2. Has he had the gout?
3. Has he had a spitting of blood, asthma, consumption, or other pulmonary complaint?
4. Do you consider him at all predisposed to any of these complaints?
5. Has he been afflicted with fits, or mental derangement?
6. Do you think his constitution perfectly good, in the common acceptation of the term?
7. Are his habits in every respect strictly regular and temperate?
8. Is he at present in good health?
9. Is there any thing in his form, habits of living, or business, which you are of opinion may shorten his life?
10. What complaints are his family most subject to?

11. Are you aware of any reason why an insurance might not with safety be effected on his life?

"A man and woman about to marry, have, in the general case, the health and happiness of five or more human beings, depending on their attention to consideration, essentially the same as the foregoing, and yet how much less scrupulous are they than the mere speculators in money!"

IN-DOOR EXERCISES.

THE celebrated Locke, in his *Treatise on Education*, has proposed that every individual in affluent circumstances, or who is destined for a profession, should be taught, in early life, the use of the ordinary mechanical tools.

It is undoubtedly true, that the saw, the plane, and the turning lathe, afford admirable means for in-door exercise—particularly in the winter season. The exertion required in their management preserving, also, the body sufficiently warm, without the aid of artificial heat, their use would enable many hours of the day to be passed with comfort out of the enervating atmosphere of a heated apartment. Mechanical occupations, of any kind, constitute, however, but a miserable substitute for active exercise in the open air. The latter remark is still more applicable to the dumb-bells, jumping the rope, and other similar diversions. These last, excepting in the case of children, being resorted to merely as a task, for a short period, and at very irregular intervals, have seldom been productive of any good effects. They are deficient in interest, and do not, to use the language of another, incorporate into a system of actions for life. They should never, therefore, be adopted to the exclusion of those species of exercise which engage the mind, at the same time that they call the limbs into action.

Task exercises, under which denomination may be included all those which are resorted to merely for the sake of muscular exertion, are pronounced by the author of "*Essays on Hygeia*" to bear pretty much the same relation to health, as the castigations of the penitent do to piety or virtue. Neither have they at the time, that salutary effect which employment, connected with interesting or pleasurable ideas, has within certain limits. "It has been my lot," adds the same writer, "to see many young ladies who have wielded the rope with great assiduity; but I have seen no one of much delicacy of habit who has skipped herself into good health."

It has frequently been remarked that females, in the middling

classes of society, who are under the necessity of busying themselves about their household concerns, are, in general, blessed with better health than those whom wealth enables to command the labour and attendance of numerous servants. So well convinced of this was Dr. Tronchin, an eminent physician of Geneva, that when he visited England in the early part of the eighteenth century, and found a great number of females, belonging to the more opulent classes, sunk into a state of languor, lassitude, and melancholy, in consequence of their indolent and luxurious mode of life, he directed his patients of this class, as one of their most effectual remedies, to occupy themselves in rubbing their furniture, sweeping out their rooms, &c.; or when this was objected to, to cultivate a flower garden; and such was his success, says one of his contemporaries, that "had his stay with us been longer, he would have ruined the faculty, by removing the cause from which most of our fashionable 'nervous complaints' had arisen."

Many persons are very apt to confound occupation or industry, with exercise. It is this error, we are persuaded, which has fixed many a female to her piano, her needle-work, her books or drawing, during those very hours which a proper regard for her health ought to have induced her to devote to active exercise.

The above occupations, together with the fashionable manufacture of scrap books, scrap tables, and other toys, are doubtless very innocent occupations for a part of that time not demanded by other more important *duties*, but they can never supply the place of even in-door exercise. They are all of a sedentary character, and produce the very effects exercise is intended to obviate.

It will be perceived, from the foregoing observations, that, with very few exceptions, we place but little reliance upon those exercises which are carried on within doors, as a means of preserving health.

When, however, the inclemency of the weather, or any other cause, will not permit a portion of the day to be spent in the open air, various means will readily occur by which active exercise may be procured at home. Any species of innocent exercise being, in fact, preferable to a state of absolute inactivity, or what is little better, to devoting, by way of relaxation, one half the day, to what Beddoes has very aptly termed "*Lazy Literature*"—in other words, to the perusal of those trifling and insipid works, of which the press has been of late so prolific. These being calculated to relieve listlessness but for the moment, and prompting to no species of exertion, tend invariably to increase the languor both of mind and body.

ROOMS WARMED BY HEATED AIR.

THE best method of creating and maintaining a proper degree of warmth in our dwellings during the winter, is a subject of very great importance, both in respect to health and comfort.

It is true, that by means of our common stoves or grates, with the aid especially of anthracite coal, a sufficient amount of heat may be produced, even in the coldest weather. But the great inconvenience of the heat obtained in this manner, is, that in small rooms it is apt to be oppressive, and in large apartments it is unequally diffused—the immediate neighbourhood of the fire being oppressively hot, while the remote parts of the room remain uncomfortably cold. Under these circumstances, health is invariably jeopardized—the body being either subjected to too warm an atmosphere, or to rapid alternations of temperature; the latter, in many instances, even within the same apartment.

To remedy the inconvenience here alluded to, the ingenuity of various individuals has been exerted, and numerous plans have been suggested. No one of these appears, however, so fully to answer, as that of warming houses by means of heated air. It is perhaps in this manner alone, that we can obtain at once a moderate and equable temperature, throughout the apartment.

This is effected by a furnace placed in the cellar, and so constructed as to keep constantly heated a large body of air, which is conducted by means of flues or pipes, to any part of the house that may be desired.

An additional advantage of this method of warming rooms, is, that the air of the latter not being required for the support of the fire, it becomes less rapidly contaminated—and hence, one of the most serious objections to close apartments occupied by several individuals, is in a great measure removed.

The United States bank, St. Andrew's church, the medical department of the University, and several stores, and private dwellings in this city, are warmed in the manner here alluded to. A description, and plan, of the furnaces employed, we are in hopes of being able to lay before our readers, on a future occasion.

So important an improvement, do we consider this method of warming apartments, that we trust the time is not far distant, when no building of any size, will be erected without the necessary means for putting it into execution.

SNUFF-TAKING.

WE have already pointed out, in the third number of this work, the more prominent evils attending the use of tobacco, by chewing, smoking, and snuffing. Our purpose on the present occasion, Vol. I.—20

is to place in contrasted pictures,—first, the happy effects of an abandonment of the last mentioned of these practices, in the words of the reformer himself; and then the miseries from its indulgence. We derive the following extract, by permission, from a respected friend to whom it was addressed in a letter, and who is himself an instance of amended health and pleasanter feelings, by leaving off, at first chewing, and afterward smoking, which last he had taken to as a substitute for the former:—

“I would return you my thanks for urging me so successfully to abandon the taking of snuff. Although I knew every truth you stated, and had weighed its detrimental effects on my health and personal cleanliness; yet I viewed myself as doomed to suffer all the bad consequences without any prospect of conquering its baleful influence; as I had made frequent attempts, but always failed. But I am happy to say, from the afternoon we had the long conversation on the subject, I have not taken one pinch of snuff, or used tobacco in any way. The consequence is, I enjoy better health than I have had for many years; I am sure I have increased in weight 12 or 14 pounds. I have no violent nervous affections since; and my appetite scarcely ever better. I have not had a single attack, since the morning I quitted the snuff, of unpleasant pains running out to the ends of my fingers and toes; and which I cannot represent more aptly, than the rolling of agitated water against the shore, and as often receding and returning. These affections I am well aware, are dyspeptic; and those afflicted with the disease well know what I mean. In short I feel gratitude to God for strength to overcome so pernicious a habit, and which, I trust, I shall never return to again.”

Few persons, even on the score of economy, can afford to lose one of their senses; and yet the habitual snuff-taker consents to have greatly impaired, if not destroyed the senses of smell and taste; for both, together with the voice, suffer by this vile practice—as repugnant to true fashion and politeness, as it is injurious to health. At first had recourse to, by some, for the relief of headache, or disordered eyes—snuff, when long continued, brings on those very evils it was intended to remove. Even when it does not escape into the throat and pass thence into the stomach, its repeated application to the sentient surface constituting the sense of smell, affects by sympathy the stomach, and gives rise to indigestion and a host of nervous disorders, such as tremors, palsy, and even epilepsy, and sudden death. With an enfeebled state of the brain and nervous system come loss of memory, and great inequalities of temper and manner. The pernicious effects of the tobacco, are not unfrequently heightened by the addition of other noxious or poisonous ingredients, mixed with the powder, in order to add to the weight of the snuff, or to make it more stimulating. To accomplish the first intention, salt or red lead, which last also im-

proves its colour; and for the second purpose, powdered glass, sal ammoniac, Cayenne pepper, and even more offensive articles, are added.

No person can be ignorant, that snuff possesses all the powers of tobacco.—The celebrated Santeuil, experienced vomiting and horrible pains, amidst which he expired, in consequence of having drunk a glass of wine, into which had been put some Spanish snuff. A woman applied to three children afflicted with scald head, a liniment, consisting of powdered tobacco and butter, soon after which, they experienced vertigo, violent vomiting and fainting.

One of the most virulent and deadly poisons, the oil of tobacco, is obtained by distilling the leaves of the plant. An ingenious medical gentleman has suggested as very probable, the idea that the '*cursed hebenon*,' which he presumes was originally written *henebon*, and by which Shakspeare describes the king of Denmark to have been poisoned, was no other than the essential oil of tobacco.

It is in vain that the advocates of snuff-taking allege that they become accustomed to its use, and do not experience those unpleasant symptoms, such as giddiness, and sickness of the stomach, and great languor, and prostration, under which beginners at times suffer. These old snuffers, when ruffled or disturbed from any cause, consume a much larger quantity than usual of their powder, and suffer accordingly. The laws of habit are to them no security, since they can give no pledge of their not transgressing what they would call their daily limits.

A reform of this, like of all evil habits, whether of smoking, chewing, drinking, and other vicious indulgences, to be efficacious, must be entire, and complete, from the very moment when the person is convinced, either by his fears or his reason, of its pernicious tendency and operation. A single day, aye, an hour, spent with a friend, or a few old boon companions, will often render nugatory a partial reform of months, duration. Abstinence, resolute and entire abstinence, is the only means of safety and immunity. The chain must be entirely broken—so long as the links are entire, no matter how attenuated, they are ready at any moment to be coiled round and round us, until we are pinioned and shackled beyond the possibility of escape, or hope of freedom.

Female Surgeons.—Dr. Beddoes, in reprehending the absurd and dangerous practice of individuals, ignorant of the first principles of the healing art, pressing their advice and prescriptions upon the sick, has the following very pertinent remarks :—

"Though the active party is generally a female, and females are entitled to more than civility, public opinion cannot be too severe on this subject. I wonder, indeed, that decorum, of which the sex is so properly studious, does not interpose in favour of the invalids. Were a lady, educated and endowed as ladies usually are, to produce from her pocket a *case of Surgeon's instruments*, every body would feel confounded, and nobody, I presume, would submit to the hands of the operator—be they ever so fair, and her probes and lancets ever so bright. I, however, defy any one to assign a good reason for supposing such a lady better qualified to wield the equally dangerous tools of the physician."

STATISTICAL VIEW OF THE FOUNDLING HOSPITAL AT PARIS.

WE have translated the following article from a recent French Journal. Though the statements it contains are somewhat too general in their character, they are still highly interesting in many points of view: they exhibit, in a very forcible manner, the influence of judicious management in the preservation of life, during the period of infancy.

From 1806 to 1823 the number of infants abandoned by their parents in Paris, was increased from 4238 to 5947 annually. With a few irregularities, for which it is not easy to account, the increase has been progressive; and, during later years, it has evidently been in proportion to the increase of population. The scarcity which prevailed in 1811, 1812, 1816, and 1817, occasioned the number of foundlings, during these four years, to be much greater than at any other period.

Previous to the year 1814, the mortality among these infants varied from 400 to 700 per annum; in 1814 it arose to 1000, and subsequently to 1300, 1400, 1500, and even 1600 each year. The causes of this mortality are easily explained. A great number of the infants brought to the hospital are feeble, or labour under some infirmity or disease. Formerly, with few exceptions, they were sent into the country to be nursed. The majority of them, not being in a condition to bear the journey, perished on the road, or in a few days after their arrival at the dwelling of the nurse. Hence the number that died in the hospital was inconsiderable.

Since, however, the management of the hospital has been confided (in 1814) to the *Sisters of Charity*; such infants as are feeble or diseased, have been retained there, and properly nursed, until they were in a condition to support the fatigue of the journey. But while by this means many lives are saved, the mor-

tality at the hospital has been necessarily increased, and, on the contrary, it has been considerably diminished among those placed at nurse.

The number of the latter, in 1812, was 4754 out of 5394 infants received at the hospital, while, in 1828, it was only 4022 out of 5497; that is to say a proportionably less number by 840.

Following this comparison, we find that in 1812, there died, of the whole number at the hospital, 622; those at nurse were 3267, making a total of 3889; while in 1828 the number of deaths at the former was 1444, and the number in the country only 2837, in all 4281.

The number of infants remaining alive at the end of each year has augmented annually; at the end of 1806 it was 5855, and it increased progressively to the end of 1817 to 11,927. At the termination of 1818 it was 11,600, which was the period when the shameful abuses in the management of the institution were first detected. Under the reformed system, the number remaining annually was augmented in 1820 to 12,333, in 1821 to 12,716; and since the complete reorganization of all the departments, the number remaining has increased successively, in 1822 to 12,962, in 1823 to 13,630, in 1824 to 14,152, and finally, in 1826 to 15,946.

This increase is not to be attributed merely to the greater number of infants abandoned by their parents each year, but especially to the greater number of lives preserved by the more judicious manner in which the institution is conducted. We may instance the care which is taken to have each infant properly vaccinated, soon after its reception—the daily inspection and superintendence exercised by the present overseers, with the assistance of the physicians—a better choice of nurses—the regular payment of the wages of the latter, in consequence of which they are enabled to pay more attention to the comforts of the infants placed in their charge—and generally the very excellent regulations to which every department of the institution is now subjected.

ON THE USE AND ABUSE OF ARDENT SPIRITS.

A reference to the language uniformly held in this Journal will satisfy every reader of our opinions respecting the pernicious effects of the drinking of ardent spirits. Their use in any case may, with very few exceptions, be pronounced an abuse, reprobated by every consideration, whether human or divine. In again introducing the subject, we shall restrict ourselves to a copious

extract from the very able report on the subject, by a committee appointed by the Philadelphia Medical Society.*

"Your Committee, in inquiring into the destructive effects of drunkenness, and the deep stake which society has in preventing them, have not felt any great room or necessity for an enlarged discussion. The disastrous consequences of this degrading practice are, unhappily, but too apparent to every one who witnesses, with a humane interest, the good and evil fortunes of his fellow creatures. We behold them in the destruction of health, strength, riches and respectability, and, according to the views which religion has given us of the counsels of the Supreme, in the future misery of an immortal soul.

"To no class of men is this dreadful concatenation of distresses more visible and more forced on the attention, than to physicians. The ordinary course of our engagements, which brings us so perpetually in contact with disease and poverty, obliges us likewise to see, in the production of these evils, the prevalent and steady influence of spirituous liquors. Besides a numerous class of maladies, of frequent occurrence, to which their use obviously and in a peculiar manner gives rise, they are unquestionably the indirect cause of a still larger number. Their direct effect in exciting to action an existing tendency to gastric and hepatic disorders, or in creating a disposition to them among individuals exposed to the other causes of these morbid derangements, has often been commented on by writers of authority. Nearly as large a share may, with safety, be ascribed to intemperance in the production of diseases of the brain. Although, from the best authorities, it would now appear, that the agency of this cause in producing insanity has been over-rated,† yet, in epilepsy, apoplexy, palsy, hypochondriasis and hysteria, its destructive effects cannot be mistaken; while it has exclusively to itself the responsibility of creating that peculiar and frequently mortal affection, known by the names of delirium tremens, or, less properly, mania à potu. Beyond comparison greater, too, is the risk of life undergone in nearly all diseases of whatever description, when they occur in those unfortunate men who have been previously disordered by these poisons. In attempting to judge of the probability and proximity of death, besides age, strength, and general constitution, the physician who wishes to avoid the probable sources of error, always finds it necessary to inquire into the temperance of the subject. The intoxicated are also incomparably more exposed to the ordinary causes of disease, from the impru-

* Report of the Committee appointed by the Philadelphia Medical Society, January 24th 1829, to take into consideration the propriety of that Society expressing their opinion with regard to the use of *ardent spirits*, and to frame such resolutions as they may deem proper. Published with permission, by the Pennsylvania Society for discouraging the use of ardent spirits. Philadelphia, 1829

† Fodere. Also, *vide* the facts collected by Pinel and Esquirol.

dence to which their privation of reason and judgment so uniformly gives rise. Thus they suffer from simple exposure to the weather, from falling asleep in improper situations, and from the want of food. In times of pestilence, those who indulge in intoxication are more severely affected, and retain less stamina to resist the onset of the malady; and to all this may be added the deep and powerful influence which mental anxiety, remorse and mortification, during their calmer hours, unquestionably exert, in sharpening the pangs of disordered nature, and exhausting the vitality intended to support them.

“One of the most destructive examples of the aggravation of mortality from this source, is the liability of persons of intemperate habits who meet with fractures and other severe hurts, to the disease called delirium tremens, or mania à potu. Great numbers of accidents annually occur among the labouring classes, of which those who are temperate in their habits regularly recover, while their intemperate mates, with equal original injury, sink under a complication of the latter with that affection which arises from their use of spirituous liquors. For the truth of this remark, it is enough to appeal to the experience of any one of those who attend our hospital and alms-house. It will there be found an observation familiar in the mouth of every one, that the intemperate perish of diversified injuries in a ratio altogether disproportionate to the mortality of the other sufferers; a remark which ought to have peculiar terrors for the intemperate among the poor; as the labourer thus finds himself unexpectedly deprived of the safeguard of that strong constitution upon which he depended for his power of supporting hardships, and for his recovery from those accidents to which, from his way of life, he is peculiarly exposed.

“This catalogue of destruction may be wound up with those rare and dreadful events, so full of wonder and horror that credulity seems tasked to believe their actual occurrence, the instances of *human combustion*. So strange and incredible do these narratives appear, that the reader may well be excused from lightly yielding credence to their reality; though evidence, the most authentic in appearance, has accumulated to such an extent that we feel constrained to admit them true. From such various quarters do the accounts reach us, so independent are they of each other, so free, in many cases, from visible motive for deception, so public in the inspection of the scorched remains, and accompanied, in one instance, with such authentic judicial forms, that we cannot avoid considering it as proved that the bodies of those who have indulged, through a long life, in habits of intoxication, are liable to become food for the destroying element, and to be consumed while yet alive. While, in our investigations of physical causes, we are bound to adhere, as closely as possible,

to the comparison of facts with others previously known, we can hardly refrain from tracing, in this terrific form of death, the direct and avenging interference of an insulted Diet.

MAXIMS RELATING TO HEALTH.

It is observed by Hufeland, that "the more a man follows nature, and is obedient to her laws, the longer he will live; the farther he deviates from them, the shorter will be his existence."

Dr. Wainwright says, "a man in perfect health ought always to rise from the table with some appetite;" and that "if either the body or the mind be less fit for action after eating than before, that is, if the man be less fit either for labour or study, he hath exceeded the quantity."

"It may be laid down," remarks Hufeland, "as a fundamental principle, that the more compounded any kind of food is, the more difficult it will be of digestion; and what is still worse, the more corrupt will be the juices which are prepared from it."

It is observed by an ingenious writer, that "they who least consult their appetite, who least give way to its wantonness or voraciousness, attain generally to years far exceeding those who deny themselves nothing they can relish and conveniently procure." And it has been remarked, in favour of temperance, that the "miserly, who eat but sparingly of plain food, and drink nothing but water, in general live long."

It was indeed an ancient proverb, "He that is too poor to make a feast—and too obscure to be invited to the rich man's table has the best chance for longevity."

Cheyne observes, that "water is the most natural and wholesome of all drinks, quickens the appetite, and strengthens the digestion most."

Volney says, "Cleanliness has a powerful influence on the health and preservation of the body. Cleanliness, as well in our garments as in our dwellings, prevents the pernicious effects of dampness, of bad smells, and of contagious vapours arising from substances abandoned to putrify; cleanliness keeps up a free perspiration, renews the air, refreshes the blood, and even animates and enlivens the mind. Hence we see that persons attentive to the cleanliness of their persons and their habitations, are generally more healthy, and less exposed to diseases than those who live in filth and nastiness; and it may moreover be remarked, that cleanliness brings with it, throughout every part of domestic discipline, habits of order and arrangement, which are among the first and best methods and elements of happiness."

THE
JOURNAL OF HEALTH.

CONDUCTED BY AN ASSOCIATION OF PHYSICIANS.

Health—the poor man's riches, the rich man's bliss.

NO. 11. PHILADELPHIA, FEBRUARY 10, 1830. VOL. I.

It is a difficult task to so lay down any general principle, and enforce it by examples in detail, that the perverse ingenuity of some cannot find omissions, which they are fain to regard as exceptions in their favour. We have repeatedly, in this Journal, entered our solemn protest against the sin of drunkenness, and pointed out, with some care, the masks its votaries put on, to evade the reprobation with which the vice, in its grosser forms, is universally stamped. We have indicated the various means by which at first the health, and afterwards the disposition of children are ruined by an early indulgence of their appetites; and reprobated the false method, devised in well-intentioned but mischievous ignorance, of attempting to restore lost strength by domestic prescriptions, recourse to wine bitters or home-brewed liquors. Our efforts have, we are well assured, been attended with some success; and we are encouraged thereby to persevere and continue to point out the various malpractices, by which the body's health and mind's peace are slowly, but surely destroyed.

The evil to which we would now direct the attention of our readers, and entreat them to abandon or shun, as the case may be, is not confined to either sex exclusively; nor is it one for which the inconsiderateness of youth, or the infirmities of age, can be pleaded as palliation. The enjoyment which it brings is solitary, as that from dram-drinking itself, and in its consequences, if possible, still more pernicious. It is, in fact, dram-drinking on a small scale, and in a more fashionable, and, as it is thought, scientific manner. It is a concentrated poison, not jovially quaffed from the glass and the bowl amid songs, and joyous shouts; but carefully meted out in drops by the idle and luxurious man, who has lounged away his day in listlessness at home, in place of courting occupation and enlivenment by active exercise in the

open air ; or by the belle, whose pallid face and sunken eye show the exhaustion of the midnight assembly and dance. They dare not hope for, they are sure they cannot obtain, the sweet sleep which follows industrious labour and useful exertion ; but they must forget themselves : the day had for them sufficient horrors, without a wakeful night redoubling the store. What then, say they, remains for them to do, if not to take their accustomed number of drops of laudanum, or some equivalent stupifying solution. They who are afraid to meet the summer's heat or winter's ice—whose nerves are too feeble to bear the slight motion of a carriage, or the shortest ride on horseback—and to whom pain is dreadful even in idea, have no hesitation in thus nightly swallowing a poison, each drop of which, causelessly taken, brings with it more bodily uneasiness and mental torment, than the longest day to the lashed galley slave. They may sleep the sleep of stupefaction, or dream themselves in paradise ; but when they awake, "fear, sorrow, suspicion, discontent, cares, and weariness of life, surprise them in a moment, and they can think of nothing else : continually suspecting, no sooner are their eyes open, but this infernal plague of melancholy seizeth on them and terrifies their souls, representing some dismal object to their minds, which now, by no means or persuasions they can avoid."

However repugnant to our feelings as rational beings may be the vice of drunkenness, it is not more hurtful in its effects than the practice of taking laudanum. Disgusting and repulsive to the eyes of others, and injurious to the indulgers in it, as is the chewing of tobacco, it is not more censurable, nor so much to be dreaded in its consequences, as the habit of chewing and swallowing opium, to mitigate unpleasant feelings, or remove melancholy. Some have habitual recourse to laudanum or opium, to relieve pain and uneasiness, caused usually by the undue gratification of their appetite. Let them learn, that there is no example on record of any agent used for medicinal purposes, in particular diseases or alarming emergencies, which has on these occasions a direct, controlling, and sanitary power, that will not, when persistently used, become noxious to the animal economy, and poison all the springs of life. It is thus with wine, alcoholic liquors, opium and laudanum, and the various tinctures and cordials of which opium is the basis : it is thus with all the vegetable bitters and mineral tonics without exception. All the powders and cordials which have been recommended for the cure of gout, have invariably, when taken for any length of time, destroyed the digestive powers, enfeebled the brain and nervous system, and often brought on dropsy, palsy, and apoplexy. A physician, after due deliberation and much counsel with himself or medical friends, will prescribe mercury, bark, opium, or perchance arsenic, for the cure of the violent and dangerous malady under which his patient is labouring at the

time; and his efforts will often be crowned with success. But let this patient, of his own accord, or under the pestilential influence of domestic or empirical advice, use any of these articles for a length of time, and, for one uneasy symptom, which he wished removed, ten will take its place; and his constitution will be so broken down, that even his first successful adviser and medical friend, can now be little more than a melancholy spectator of remediless decay. This is not the language of exaggeration or speculative fear. We speak from a full knowledge of the facts. We repeat it—the person who gives into the habit for weeks, (he may not reach to months, or if he pass these, his years will be but few and miserable,) of daily measuring out to himself his drops of laudanum, or his pills of opium, or the like deleterious substance, call it tincture, solution, mixture, potion, what you will, is destroying himself as surely as if he were swallowing arsenic, or had the pistol applied to his head. The fire of disease may for a while be concealed—he may smile incredulous at our prediction, but the hour of retribution will come, and the consequences will be terrible.

Besides, who are the unfortunate creatures, who, in impious despair, destroy themselves by poisoning with opium or laudanum? The very same who had long been in the practice of using it as a soother and a balm: as a means of procuring repose after the languor of idleness, or the perturbations of vice. Miserable resource from care or grief! to stupify one's self with such a drug for a few short hours, only to awake in renewed despondency, with a mind paralyzed and unfitted for the commonest duties of life. The countenance of the unhappy victims of the practice, reveals too painfully to an observant eye their condition. The expression is more haggard, and the features more distorted, than even from common drunkenness, and produce on others a mingled feeling of pity and fear. The humid lustre of the eyes is exchanged for a dull, turbid, and dejected appearance of this organ, which is sunk in its orbit: the rounded cheek, once flushed with the glow of health, is now pale or leaden, and the corners of the mouth no longer raised into ready smiles, have a downward direction, indicative of suffering alternated with listlessness and apathy. The moral nature is not less fearfully changed than the physical. All manly resolution is fled: to think is too great an effort: the sight of distress elicits childish grief, without furnishing sufficient incentive to its relief or mitigation. Not very different, in fine, is the confirmed opium-taker from the torpid animal warmed into motion by artificial heat: it twists itself about, attempts some gambols, or with impotent malice, tries to bite and annoy those near it. But in a few minutes, the stimulus of heat is gone, and it sinks once more into torpidity.

Disordered Passions.—There is nothing, perhaps, which contributes more to health and longevity than the proper regulation of the passions. The animating affections—as joy, hope, love, &c. when kept within proper bounds, gently excite the nervous system, promote an equable circulation of the blood, and are highly conducive to health; while the more violent and depressing passions, as anger, ambition, jealousy, fear, grief, and despair, produce the contrary effects, and lay the foundation for the most formidable diseases. In the instances of the Emperor Valentinian the first, Wenceslas, Matthias Corvinus king of Hungary, and others, a violent fit of anger, as history informs us, caused very speedy death.

RIGHTS OF CHILDREN.

WHAT, exclaims Rousseau, are we to think of that barbarous education which sacrifices the present to an uncertain future, which loads a child with chains of all kinds; and begins by rendering him miserable, in order to prepare him, for one knows not what pretended happiness, which it is presumable he will never enjoy. The age of gaiety is passed in the midst of tears, chastisements, threats, and bondage. The author of *Emilius* here denounces the coercion practised on children, by which, in their tender years, they are compelled to sit at a table or desk in a school-room, in place of being allowed the free use of their limbs, and the enjoyment of their little gambols. Let them, he says, leap, run, and cry when they desire. All their movements are so many wants of their constitution, which thus seeks to strengthen itself. We must, however, distinguish carefully the true natural want, from mere whim. What is granted to a child, must be conformable to its wants, not its demands. If you wish to render a child truly miserable, you have but to accustom him to obtain every thing he wishes, since, his desires constantly increasing with the very facility of gratifying them, you will be compelled, from sheer inability, finally to refuse; and this very refusal to which he is unaccustomed, will cause him more pain than the privation even of what he desired. At first he will want your cane, then your watch, then the bird which he sees fly past the window, then the star shining above him: he will desire to have all that he sees. Unless you be a deity, how can you satisfy him. With this understanding of what we wish to be understood by the rights of children—as opposed to their seclusion from the open air, and forced attention to books, the subjects treated in which are beyond their capacity—we give in

assertion to the following appropriate passage from a well-written tale, in one of the late British magazines. The person who speaks is supposed to be an Italian of the sixteenth century.—“It was surely the intention of Providence, that the faculties of early life, should not be strained by labours hostile to the healthful growth of mind and body; and that the heart, the senses, and the principles, should alone be tutored in the first ten years of life. And yet how egregiously has the folly of the creature perverted the benevolent purposes of the Creator! With thoughtless, heartless indifference he commits his tender offspring to the crushing tyranny of pedants and task-masters, who rack and stupify the imperfect brain by vain attempts to convey dead languages through a dead medium; and inflict upon their helpless pupils the occult mysteries of grammar, which is the philosophy of language, and intelligible only to refined faculties. Ask the youth who has toiled, in prostration of spirit, through the joyless years of school existence, in the preparatory seminaries of Italy—bid him look back upon his tedious pilgrimage, and weigh the scanty knowledge he has won, against the abundant miseries he has endured from the harsh discipline of monkish tutors, and the selfish brutality of senior class-fellows! His pride may prompt him to deny—but in honesty and fairness, he must admit—that the established system of education is radically vicious: that his attainments are meagre and superficial; that his knowledge of the world is selfishness and cunning; and that, to rise above the herd of slaves and dunces, he must give himself a second widely-different education; more liberal, comprehensive, and practical.

“It was my happier fate to enjoy, until the age of ten, unbounded liberty. I associated with boys of my own age, selecting, for frequent intercourse, those most distinguished by strength of body, resource of mind, and a lofty and determined spirit. I disdained to be outdone in feats of bodily activity, and persevered with inflexible ardour, until I surpassed all my competitors in running, wrestling, swimming, and in every species of juvenile and daring exploit.”

Beauty and Health.—Females should be early taught the important fact, that *beauty* cannot, in reality, exist, independent of health; and that the one is absolutely unattainable by any practice inconsistent with the other. In vain do they hope to improve their skin—to give a “roseate hue” to their cheeks, or to augment the grace and symmetry of their forms, unless they are cautious to preserve the whole frame in health, vigour and activity. Beauty of complexion, and to a certain extent, that of shape also, is nothing more than visible health—a pure mirror

of the perfect performance of the internal functions, and of their harmony with the external portions of the system; the certain effects of pure air, cheerfulness, temperance, and of exercise, uninterupted by any species of unnatural constraint.

COMPARATIVE VIEW OF DISEASES AMONG DIFFERENT
TRADES-PEOPLE.

IN the Magazine for Foreign Literature, a celebrated German Journal, we have met with a very interesting article on the comparative Diseases of Journeymen Tailors, Cabinet makers, and Bakers, in Hamburg. The total number of Tailors under treatment was 785—of Cabinet makers, 511—and of Bakers, 71. The deaths of the first class, were 84—about one in every nine; of the cabinet makers, 21—nearly one in every 25; of the bakers, 4—nearly one in 18. The diseases most destructive in debilitated constitutions, were the cause of a greater number of deaths among the first class than among the second. Of those affected with nervous fevers, one third of the tailors, and but one seventh of the cabinet makers died. Of twelve cases of inflammation of the bowels, of which seven occurred in tailors, and the remainder in cabinet makers, all of the former died, and the latter recovered. One half of the deaths among the cabinet makers, and one third of those among the tailors, were from consumption of the lungs.

The following table exhibits the proportions affected with the principal diseases, compared with the total number of patients of each trade :—

<i>Diseases.</i>	<i>Tailors.</i>	<i>Cabinet makers.</i>	<i>Bakers.</i>
Catarrhal fever, - -	1 in 6.	1 in 9.	1 in 6.
Rheumatism, - - -	1 in 15.	1 in 14.	1 in 6.
Nervous fever, - -	1 in 12.	1 in 24.	1 in 18.
Fevers and ague, -	1 in 10.	1 in 17.	1 in 18.
Inflammatory fever, -	1 in 93.	1 in 64.	— —
External injuries, -	1 in 98.	1 in 22.	1 in 35.
Ulcers, - - -	1 in 98.	1 in 12.	1 in 14.
Spitting of blood, -	1 in 4.	1 in 106.	— —
Asthma, - - -	1 in 131.	1 in 170.	1 in 24.
Inflammation of the liver, 1 in	98.	1 in 170.	— —
Jaundice, - - -	1 in 60.	1 in 73.	— —

For forming an estimate of the comparative mortality of different trades, as remarked by Dr. Hawkins in a recent work, we possess but few materials. The following items, are all that he has been able to collect, in regard to this curious and interesting subject.

In a statement published lately of the deaths which occurred among a society of 50 plumbers, it is stated, that, during seven years, *fourteen* members have died, all under 60 years of age, and of diseases induced by this business—principally of the painters' colic and its consequences.

According to Dr. Allison, there is scarcely an instance of a *mason* regularly employed in hewing stone at Edinburgh, living free from consumptive symptoms to the age of 50: and we may add, that they who quarry stone at Fontainebleau for paving and building in Paris, rarely survive the fortieth year.

The cultivation of the sciences, appears particularly favourable to longevity: there can be but little doubt that an individual who exercises his mind as well as his body, has a fairer prospect of life than the one whose body alone is occupied. In accounting for the greater length of life enjoyed by the man of science, than by the labourer, we must, however, take into consideration the exemption of the former from many of those external causes of disease to which the labourers and mechanics in consequence of their poverty, especially in Europe, are constantly exposed—we suspect, also, it will be in general found, that the former live a much more temperate life than the latter.

Franchini has enumerated 104 Italian mathematicians of different epochs: he has ascertained that of 70 of these, 18 attained the age of 80 years, and 2 of 90.

In France, according to Mr. Berard, 152 men of science and letters have been taken at random: half the number appear to have cultivated science, and about half to have been devoted to general literature: on computation, it was found, that the average life of each of the 152 individuals, was 69 years.

DIGESTION.

By the term *digestion*, in the more perfect animal, is generally understood that process by which certain substances, called nutritive or alimentary, are converted into a homogeneous semi-fluid mass, from the cavity containing which white vessels drink up the more elaborated portion, and convey it into other larger ones, containing blood, with which it is mixed and carried to the heart. The simplest kind of digestion is that performed by presenting a watery fluid to a moist surface, which converts it into its own nature. Examples of this are seen in the lower orders of animals, the individuals of which consist almost entirely of a closed sack or pouch, on the external surface of which the above change is accomplished. On nearly the same line may be put the spongy extremities of the roots of plants,

which absorb or drink up the nutrimental fluid from the soil. In others not quite so simple in their organization, this pouch has an opening through which the watery fluid enters, and is digested in its cavity. So slight is the difference between the outer and inner surface of this pouch, which constitutes nearly the entire animal, that the one may be made to supply the place of the other, as in the polypous tribe; so that, by turning it inside out, what was stomach takes the place of the skin, and the skin, that was, acts the part of stomach. In proportion as the animal structure becomes more complex, the subsidiary or preparatory organs are increased in number, to qualify the stomach for acting on the great variety of food, often of a solid and dense texture, which is taken for the purposes of nourishment. The most generally distributed apparatus for the breaking down and grinding the food, before its reception into the stomach, is the teeth. In an omnivorous animal, such as man, who appropriates to the gratification of his appetite, food from all the kingdoms of nature, these instruments are of three kinds: the two chief, however, are the front or incisor teeth, which tear, and the back or molar teeth which triturate and more minutely divide the alimentary matter, in what is called mastication. In many birds, which swallow directly their food without chewing or masticating, there is a mechanical contrivance, in the gizzard, by which it is broken down and prepared to be operated on by the stomach proper. Those animals, such as the serpent tribe, which swallow their prey without any preliminary process, except breaking the more prominent and resisting parts, such as the bones of the creatures which they have seized, have very slow digestion. They will remain for many hours in a half torpid state, unable and unwilling to move, until the substance which they swallowed has undergone the requisite change, by the digestive action of the inner surface of their stomach. It would seem then to be an established principle in the history of digestion, that unless the nutrimental matter be of the very simplest kind, and presented in a fluid state, as in the lowest animals, and in vegetables, it requires to be subjected to some preparatory process, before it can be received by the stomach, and undergo in it the changes by which it is to be fitted for nourishing all parts of the living body.

Of the figure and appearance of the stomach, it is not necessary to speak here. Let it suffice to say, that the most fastidious of even our female readers, can obtain, in the discharge of their household duties, as occasional visitors in the kitchen, all the knowledge necessary for understanding what we have to say of the organ of digestion. The internal lining of the mouth will represent that of the stomach with tolerable accuracy, since they are anatomically classed under the same head. The membrane common to them both is called mucous, and except that it wants

the hard horny covering of the skin, does not differ very materially from this latter, of which it would seem to be a continuation. This inner membrane is abundantly supplied with blood vessels, which ramify through it so as to form a net-work; and nerves, or small whitish filaments, also distributed through its substance. These latter are the divisions of a cord, which comes from the brain down along the neck and through the chest, where it gives off thread-like branches to the heart, lungs, and wind-pipe. Let us remember, that the mouth is the common opening into two passages, the one beginning directly at the root of the tongue, and forming the beginning of the wind-pipe, and terminating in the lungs; the other, farther back, and leading into the stomach. Mouth, wind-pipe, throat or gullet, lungs and stomach, are then lined by the same kind of membrane. Through this membrane in the wind-pipe, lungs, and stomach, are distributed the numerous branches of the same nerve, twigs of which also go to the heart. Here we see at once two causes why the lungs, by which breathing is performed, should sympathise so much with the stomach, by which digestion is accomplished. These parts are lined by a membrane of the same nature, on which their peculiar functions are mainly performed; and they are supplied by the same nerve coming from the brain, which is the centre of so many nerves, and the seat of nervous power.

From the inner surface of the stomach, fluids are exhaled or secreted somewhat in a similar manner to the discharge of perspirable fluid from the skin. But, among the former, the chief and characteristic one is what we call gastric juice, by intimate admixture with which the food that has been swallowed, loses more speedily its peculiar sensible properties, and is more promptly converted into a homogeneous semi-fluid mass, which serves the purpose designated at the beginning of this article. It must be very obvious to our readers, that for the stomach to form on its inner or digestive surface this juice and other fluids, blood must be conveyed to it in sufficient quantity by appropriate vessels. Again we refer to the skin for illustration. If it be pale, and shrunk, and bloodless, the surface is dry; but let the blood circulate freely through it, giving it warmth and coloration, and it becomes soft and moist, and bedewed with perspiration. Should the amount of blood, however, be too great, as in fever, or from much rubbing, or exposure to the sun, or to a fire, there will be no perspiration—no moisture: the skin will be dry and parched. Just thus it is with the stomach.—If the circulation of the blood be languid, the gastric juice will not be formed in sufficient quantity; and if too impetuous, an entire stoppage will be the consequence. Hence we can explain, in part, why, in a feeble state of body, when the beats of the heart and the pulse are small and fluttering, the stomach can ill digest much or strong food; and

also, how it is, that, in fever, or any diseased acceleration of pulse and beating of the heart, the appetite should be wanting and, at the same time, there is utter inability in the stomach to manage any thing excepting water, or the most simple drinks.

Again—the commonest knowledge of what takes place in the human body, teaches us that, whatever affects a nerve going to any part, whether by bruising or disease, will produce a notable change in its condition. Let the nerve going from the brain to the globe of the eye, be pressed on, or altered in its texture, and blindness is the consequence. If the nerves passing to the fingers be tied or cut, there is loss of motion, and of the ability to distinguish any longer objects by the sense of touch. The stomach has, in this respect, the same relations with the brain which these and all the other important organs of the body have. If the nerve which, as above described, goes down on each side of the neck from the lower part of the brain, and passes through the chest on to the stomach, be cut, as has been done in animals, without any other injury to them, the power of digestion is gone—the food which they swallow remains in the stomach unchanged. Now, whatever cause impedes in man the due supply of nervous power from the brain to the stomach, interferes with digestion. Such a cause may be excessive exertion of the brain in intense thought and study—indulgence in violent passions—injury done the part by blows, sun-stroke, &c.

If we have made ourselves understood by our readers, and we have taken some pains to do so, we shall have less difficulty in pointing out, in a future number of the *Journal*, the relative digestibility of different kinds of aliment—the reciprocal influence exercised on each other by the stomach and brain—by the lungs and stomach, and by the skin and stomach. These are all questions of great moment, since on their elucidation depends much of our success in preserving health and increasing our feelings of bodily comfort, by the right use of those things which a bountiful Providence has given us for our support and enjoyment.

RIDING ON HORSEBACK.

In some of the former numbers of this journal, we have taken notice of those species of exercise which are within the reach of almost every class of society—of the poor as well as the rich; we proceed now to the consideration of others, which, as they involve considerable expense, must necessarily be confined, in our cities at least, to individuals in affluent circumstances.

First upon the list, is riding on horseback: one of the most manly, innocent, and useful kinds of exercise of which any one

can partake, and by the use of which, the invalid has not unfrequently been surprised into health.

Bishop Burnet, in one of his works, expresses his surprise that the lawyers of his time, enjoyed, in general, better health, and were longer lived, than individuals of other professions. Upon consideration, he was led to attribute this entirely to their being obliged to "Ride the Circuit" almost constantly, in order to attend the various courts held in the different parts of England; and which they were accustomed to do chiefly, if not entirely, upon horseback. It is certainly very reasonable to suppose that this circumstance may have had a very beneficial influence upon their health, and have aided not a little in prolonging their lives.

It has been supposed by some, that riding is a more salutary exercise, and ought to be preferred to walking. This, however, is by no means the case, under ordinary circumstances. Riding occasionally is confessedly a very powerful aid to health; as an ordinary means of exercise, it is, however, inferior to walking—the latter being in general much better adapted to promote an equal distribution of the fluids to the different parts of the body—to impart to the fibres their due degree of elasticity, and in this manner to augment the health and strength of the whole system. In those cases, however, in which a debilitated constitution, or the presence of disease prevents a sufficient amount of exercise from being enjoyed on foot, riding on horseback is to be preferred. As a general rule, it may be said, that walking is best adapted to the preservation of health—riding to the relief of chronic disease.—In active diseases neither of them are adviseable.

By the dyspeptic and those predisposed to pulmonary consumption, in particular, riding on horseback is an exercise which should never, if possible, be neglected.

Though we are not prepared to assert with Sydenham, Cullen, and some other physicians, that "horse exercise is an effectual antidote to the consumption" after it has once become seated in the lungs; yet we have seen sufficient to convince us, that when, from predisposition, the disease is to be feared, or the individual already experiences its rapid approach, riding on horseback, persevered in daily for a length of time, in connection with a well regulated diet and proper clothing, is the best, perhaps the only means by which its attack can be avoided or its further progress completely arrested, and a comfortable existence enjoyed for a series of years.

In riding for exercise, or to preserve health, eight or ten miles a day are sufficient; but for the purpose of restoring health, these little excursions will avail but little. It is not from the fashionable half hours' ride, morning and evening, in which the same ground is travelled over, for the most part, every day, and the surrounding objects cease to interest, from being too frequently presented to the view, that the invalid is to anticipate any decidedly

beneficial effects. To produce these, hours must be daily spent on horseback—the mind must be free from depressing or intense reflections; and in the company of a judicious and agreeable companion, such portions of the country should be visited, in which the novelty or beauty of the scenery is calculated to interest the mind and elevate the spirits. Long journeys have hence, with great propriety, been recommended to invalids. To such as can afford it, a ride at a proper season of the year, to some one of our remote watering places, or springs, presents a very excellent means for recruiting health. Let not the indolent and irresolute object to this latter jaunt in consequence of the distance, or the roughness of the road over which, in many instances, they would be obliged to travel. These circumstances are to be viewed rather in a favourable than an unfavourable light. We can conceive of but little benefit that would be derived, in the way of exercise, from a journey of any distance, upon a rail road, and in one of the newly invented self-propelling cars.

Against a species of passive exercise, in which many are fond of indulging, we beg leave here pointedly to protest—we allude to the practice of lounging on horseback—in other words, moving at a snail's pace over a smooth road, with the external senses but half awake, and the mind in a state approaching to complete apathy. It is true that the individual who practices this *gentle* kind of riding, may enjoy the benefit of the fresh air; but as to bodily exercise, he experiences even less than the child does upon his rocking horse, or the rustic in his favourite swing upon the barn-yard gate.

Exercise upon horseback, should be taken, during summer, in the cooler portions of the day—in general, it is better adapted to clear weather in the more temperate seasons of the year, than to those seasons accompanied by extreme heat or intense cold.

QUANTITY OF FOOD.

To the question which has been frequently put to us—What quantity of food is best adapted to the preservation of health?—no satisfactory answer can be given, without a reference to the habits, occupation, and age of each individual; the degree of health he enjoys, as well as to the season of the year, and other circumstances. As a general rule, it will be found, that those who exercise much in the open air, or follow laborious occupations, will demand a larger amount of food than the indolent or the sedentary. Young persons, also, commonly require more than those advanced in years; and the inhabitants of cold, more than those of warm climates. We say this is a general rule; for very many exceptions are to be found in each of these particu-

lars. Thus, we not unfrequently find that one individual requires more food to support his system than another of the same frame of body and trade, and who partakes of the same degree of exercise. In fact, one person will support his strength, or even become more robust upon the same quantity of food, which will occasion in another debility and emaciation.

If we refer to the brute creation, which are guided in this respect by an instinct which but rarely errs, we find that one horse requires more food than another of similar age and size, and with the same degree of exercise; and if his accustomed quantity be diminished, he will become thin and spiritless. The same is true, also, in respect to other animals.

Every person arrived at the age of maturity, or even before, should be able to judge for himself, as to the quantity of food proper for each meal, as well as to the frequency with which it should be repeated during the day. Few appear, however, to be aware of the important fact, that the body is nourished, not in proportion to the amount, or even the nutritious qualities of the food which is consumed, but to the quantity which the stomach actually digests.—All beyond this disorders the stomach; and if the excess be frequently indulged in, the latter becomes finally incapable of converting into nutriment even a sufficiency for the support of the system. Most persons act as though the strength, vigour, and health of the body rise in proportion to the load of food they are capable of forcing daily into the stomach; and hence, overfeeding is the common error, at least in our own country. A slight deficiency of food is, however, far less injurious than too great an amount. The old maxim, "If health be your object, rise from the table before the appetite is sated," is founded in truth; and though the Epicure will sneer at it, yet were he wisely to adhere to it, he would save himself from many a gloomy hour of pain and suffering.

When the stomach is not labouring under disease, and the individual is otherwise in health, the natural appetite is one of the very best guides—the only one, indeed, as to the time for eating, as well as to the quantity of food. Whenever such appetite exists, wholesome food may, and ought to be taken: we should cease from eating the moment it is satisfied.

The eccentric author of *Emilius*, makes the following very judicious remarks in reference to the diet of children:—

"Whatever regimen you prescribe for children, provided you only accustom them to plain and simple food, you may let them eat, run, and play as much as they please, and you may be sure they will never eat too much, or be troubled with indigestion. But if you starve them half the day, and they find means to escape your observation, they will make themselves amends, and eat till they are sick, or even burst.

"Our appetite is only unreasonable, because we choose to regulate it by other laws than those of nature. Always laying down arbitrary rules, governing, prescribing, adding, retrenching, we never do any thing without the scales in our hands; and this balance is formed according to the measure of our fancies, and *not according to that of our stomachs.*"

The foregoing remarks will equally apply to the adult as to the child. It is important, however, that "the balance" of the stomach be not rendered untrue by the arts of cookery—in other words, that an artificial appetite be not created by a variety of luxurious dishes—by sauces, condiments, and wine.

It is surprising, how often the stomach, within a very short space of time, may be artificially excited to a renewed desire for food. The man, however, who eats under such circumstances, must not be surprised at his uncomfortable feelings and frequent ailments. He has scarcely more right to expect health and long life, than the individual who would attempt to nourish himself with poison.

PICTURE OF A HEALTHY CHILD.

MANY parents, we are persuaded, neglect the physical education of their children, not so much from any carelessness in regard to the welfare of the latter, as from an actual misconception of the effects such education, when properly conducted, is calculated to produce, and from an ignorance of the signs by which perfect health and vigour are indicated. Thus by one class, excessive fatness in an infant is looked upon as the perfection of health; by another, the amount of strong food it craves and consumes;—others, again, can conceive of no more certain indication of health, than the absence of positive disease—the early appearance of the teeth—or, the premature efforts of the child to use its feet.

To correct such erroneous notions, and to exhibit the important results to be anticipated from a judicious attention to diet, exercise, and clothing, during infancy and childhood, we present the following picture, not drawn from imagination, but in strict accordance with facts, and with the experience of every enlightened observer.

The body of a child, whose physical education has been properly conducted, is straight and robust; its limbs are uniformly covered with flesh, and well proportioned.

The texture of the flesh is firm, the colour of the surface fresh and rosy; and the body appears neither overloaded with fat, tumid and spongy, nor parched and haggard, or strikingly meagre. The skin is soft and flexible, and the complexion lively and fresh.

The stages of growth, or development in the different organs,

take place in regular succession; no power, no capacity, outstrips another: the teeth do not appear too soon, nor at irregular periods; the child does not begin to walk too early nor too late; and the same is observable with regard to its speaking. Even the mental faculties expand themselves more slowly; in other words, not until after the most important bodily changes have been effected. Every period from infancy to manhood, proceeds in a natural and gradual manner, so that the child, in a physical point of view, remains longer a child. He does not mature into manhood before he has completed the proper term of youth; and thus every stage, as well as the whole career of his existence, will be considerably prolonged.

The constitution, under such circumstances, becomes more hardy, and is less liable to be affected by the ordinary vicissitudes of climate and weather; and by its being possessed of a great degree of inherent vigour, the assaults of disease are more certainly repelled: the mental powers are also enabled to assume their greatest development; and the capability of enjoying all the rational pleasures of life is greatly increased.

Parents have it in their power, in almost every instance, to realize, in their own children, the preceding picture; or, by their neglect or ignorance, to present in them its opposite.

We can conceive of few stronger inducements to filial gratitude, than must exist in the bosom of that child, who, in addition to existence, has received from the enlightened love of its parents, the means of rendering such existence a real blessing. "*I feel myself indebted for the health I enjoy, to the love and foresight of a parent,*" is at once the most affecting eulogium, and the most powerful of motives for continued love and esteem.

For the following returns of the births and deaths in this city, in the last ten years, we are indebted to a gentleman who copied them from the Health Office documents.

It will be seen that there was one more death in 1829 than in 1828; while there were 225 more births in 1828 than in 1829.

BIRTHS, 1820			DEATHS, 3374	
Males	Females	Total		
1821	2630	2417	5047	3172
1822	3021	2701	5722	3591
1823	2977	2836	5813	4600
1824	3062	2771	5833	4399
1825	3444	3182	6628	3812
1826	3526	3214	6740	4151
1827	3581	3452	7033	3945
1828	3694	3506	7200	4292
1829	3638	3357	6995	4293

Christenings and Burials in London.—There were christened in London, during the year ending Dec. 15, 1829, Males 13,674; Females, 13,354; in all, 27,028. Buried—Males, 12,015; Females, 11,560; in all, 23,525. Whereof have died,—

Under 2 years of age	6710	Fifty and sixty	2094
Between two and five	2347	Sixty and seventy	2153
Five and ten	1019	Seventy and eighty	1843
Ten and twenty	949	Eighty and ninety	749
Twenty and thirty	1563	Ninety and a hundred	95
Thirty and forty	1902	One hundred and one	1
Forty and fifty	2093	One hundred and eight	2

HEALTH.

Soon as the nimble handmaid Hours,
Emerging from their twilight bowers,
The fair *Aurora* have divinely drest;
Ere yet the radiant Lord of day,
Chasing the humid clouds away,
With heavenly glow hath flushed the pale-faced East;
Oh! rose-lipped virgin! are thy footsteps seen,
Or on the mountain slope, or on the level green.

What time within the maze of sleep,
The drones of life their senses steep,
Whilst dreams oppressive o'er their fancies ride,
Thou join'st the merry random dance,
With Exercise and Temperance:
That the gay groom, and this the happy bride:
These are thy parents, and from such as these
Did many a hardy son spring up in ancient days.

Oh fav'rite of the human race!
What all-desired events take place,
Dispensing gracious boon, when thou art nigh!
Sickness, unpillowing his head,
Starts up alertly from his bed,
And looks around him with a joyful eye;
Whilst Grief, who, like a skeleton appears,
Blithe from his care-worn cheek wipes off the scalding tears.

At thy salute—thy friendly touch,
Th' enfeebled mortal o'er his crutch,
No longer bends, but stands erect at length;
Sudden he feels with glad surprise
Each fibre stretch, each muscle rise,
And looks the figure of elastic strength:
Wielding his club, Alcides-like, he goes,
Surveys his brawny limbs, and scarce himself he knows.

Queen of each grace! sweet featur'd maid!
Without thy generous, constant aid,
Love's flowery land in vain doth beauty tread.
To her no fond adorer flies,
Drawn by the magic of her eyes—
For all their lustre—all their fire is fled:
Nor can the fair one long the loss survive,
Till thou her charms restore, and keep those charms alive.

THE
JOURNAL OF HEALTH.

CONDUCTED BY AN ASSOCIATION OF PHYSICIANS.

Health—the poor man's riches, the rich man's bliss.

NO. 12. PHILADELPHIA, FEBRUARY 24, 1830. VOL. I.

THE phrase, perfect health, must be received with similar reservations to those made when we speak of perfect beauty. An example of either can only be found in an ideal standard. Nature never exhibits to us that nice proportion and harmonious combination of parts, which should correspond with our notions of health and beauty. Even were we to suppose that such had actual existence, our folly and our ever restless passions would so speedily mar the fair picture, that it would seem but as a dream to those who had witnessed it. In looking abroad on the human species, we discover that scarcely two individuals have an entire resemblance in feature, form, and general corporeal development. The classification of mankind into particular temperaments, somewhat facilitates the study of their peculiarities and differences, but cannot give an exact measure of the relative strength of the several organs of which the living body is composed. The greater excitability of the nerves and brain in one, of the heart and blood vessels in another, of the muscular or moving powers in a third, constitutes, severally, a different temperament, and renders the individual possessing it, liable to be affected, to a greater extent, by the same class of agents, than his neighbour who is differently constituted. There are some, for example, whose senses are painfully excited by the slightest increase or protracted application of their accustomed stimuli, as of light, sound, and heat; and whose mind is thrown into a state of commotion by any unusual appeal to their feelings or intellect. Others cannot tolerate any deviation from their common diet in the shape of nutritive food, or vinous or distilled liquors, without great palpitation of the heart, throbbing temples, and many of the symptoms of fever. One man, at every step, seems ready to bound from the earth—so light and springy are his movements; whilst another would require the incentive of an earthquake, to give any

acceleration to his usually slow, measured gait. The first is speedily exhausted with the vivacity of his efforts—the latter does not seem to be properly excited, until he has walked some miles.

Independently of these notable differences, of which we see, with some distinctness, the physiognomical indications in their possessors, or with which the slightest study soon makes us acquainted, there are others, the sources of which are too deep for our observation, and for which we are totally unable to account by any corporeal peculiarity. These are what physiologists call *idiosyncrasies*. They are innate fondness for, or aversion to, particular objects of sight, sound, or touch, or articles of food. Sometimes they are inherited, frequently primary, with the person displaying them. The dread which James the First, of England, always entertained at the sight of a drawn sword, is referred to the alarm experienced by his mother Mary, Queen of Scots, at the spectacle of the murdered Rizzio. Of similar origin was the maniacal ravings about scenes of blood and strife, of an unfortunate young female in Paris, whose mother, during the revolution, threw herself between her husband and his assassins. Different, however, was the case of the Prussian officer, who could not bear the sight of a cat, a thimble, or an old woman, without his becoming convulsed, and making shocking grimaces. It is not uncommon to see persons who have a dread of a particular animal, as of a mouse, a spider, &c. The odour of a linseed poultice has produced a sense of violent suffocation in a lady, who, if she could not speedily escape from it, underwent the additional pains of a stinging erysipelas of the face. Some females faint at the sight, or from the perfumes of a rose, whilst this beautiful flower is so delightful to the generality of persons. We have known a lady who, although fond of eggs, always suffered, after eating them, from the most acute pain, sometimes accompanied with convulsions and fainting. The sight, even, of certain articles of diet, of the plainest and most nutritive character, is abhorrent to some persons. A physician is called upon to take cognizance of these peculiarities, not only when laying down rules for regimen, but when prescribing medicines. Some patients cannot tolerate, under any circumstances, medicinal substances, which, in the large majority of cases, when their administration is properly timed, have the most beneficial effects.—Bark and opium may be instanced. Certain individuals, also, cannot take the smallest dose of calomel, or any mercurial preparation, without its making their mouth sore, and causing salivation. Conceding that *idiosyncrasies* are but exceptions to the general rules in hygiene and medicine, we are not the less bound to be aware of their existence, and the modifications of treatment which they require.

The large and acknowledged classes of temperaments, or peculiar aptitude of one part of the body to be affected more than another, either through excessive development of some parts, or deficiencies of others, remain for us to study. Content, however, with opening the subject, in this paper, we shall reserve, for succeeding one, the application of the doctrine to the many important questions of health and morals, of which it is so eminently susceptible.

FACTITIOUS APPETITES.

IN our last number, we offered a few hints, with the view of enabling each of our readers to form a judgment, as to the quantity of food necessary for his support.

These hints had reference particularly to a state of health, and to individuals accustomed, daily, to more or less active exercise. Under such circumstances, it was presumed, that the natural appetite would be a perfectly safe guide as to the amount of food proper to be consumed—the desire for aliment occurring only when the stomach is in an apt condition for the reception of food, and ceasing the moment the wants of the system are fully satisfied.

Unfortunately, however, there are few individuals whom the luxurious refinements of civilized life have not entirely deprived of this simple and unerring guide; and who, by obeying the irregular and inordinate cravings which they experience, do not become the subjects of suffering and disease.

It is, hence, all important to distinguish carefully between the natural healthy appetite, craving only the simplest aliment, by which it is equally satisfied as by the most elaborate productions of cookery; and the artificial appetite excited by stimulating liquors, high seasoned food, or a variety of dishes, and continuing only during the influence of the causes by which it has been produced; as well as the appetite of habit, or that created by the custom of consuming our meals at stated periods of the day.

The first of these is most to be guarded against, as it invariably leads to intemperance and gluttony. Simplicity in food is not only the most certain preservative against excess, but also of communicating strength and vigour to the system. The refinements of cookery, high seasoning, and every poignant sauce, render food unwholesome, which otherwise would be perfectly innocent and nutritious.

To a person in the enjoyment of health, no excitant is necessary to render palatable the plainest aliment; under other circumstances, the luxuries of the table become active poisons.

Eating merely from habit, without attention to the natural

cravings of the stomach, is not less injurious than when the appetite is excited, artificially, by stimulating food and drink. The stomach, being frequently over-distended, will no longer be satisfied with the former quantity of food ; but its avidity will increase with indulgence ; and, unless a course of the strictest temperance be interposed, before it is too late, its healthy tone will be irremediably destroyed.

It is important, also, to recollect that this very state of things may, also, be produced, even when the quality of the food is the least objectionable, by the vulgar habit of eating too rapidly. In this case, time not being allowed for the food to be sufficiently chewed, it enters the stomach in a state but ill adapted to be acted upon by the latter. Digestion is, hence, slowly and imperfectly performed—over-distension of the stomach and uneasy sensations are the result ; and, not unfrequently, a morbid appetite for food is created.

Notwithstanding we have set down the natural healthy appetite, as the most certain criterion of the proper quantity of food, there are certain circumstances in which this will not hold good.

In many instances, without the presence of actual disease, it becomes improper to satisfy, to its full extent, the cravings even of a natural appetite. This is especially the case in those individuals of what are termed full habits—in other words, the plethoric—whose florid complexion, distended blood vessels, plump and rounded form, short thick necks, and tendency to fat, point them out as subjects peculiarly predisposed to attacks, from slight causes, of active inflammation, extensive discharges of blood, or of apoplexy. In such constitutions, regular active exercise and a very abstemious diet, composed of a greater amount of vegetable than of animal food, is perhaps the only means of escape from the diseases here enumerated. The attempt, on the other hand, so commonly made, under such circumstances, to preserve the system in the same degree of exuberant health, by full meals and stimulating drinks, is little less than madness.

They, who pass the greater part of the day in sedentary employments, constitute another class to whom light meals are all-important. In such individuals, the digestive powers of the stomach are always less active than in those who pursue laborious occupations. Hence, the same quantity of food which is required by the latter to maintain the body in its accustomed strength, would, in the former, be productive of very serious injury.

Were the sedentary and the studious, however, to consult carefully their feelings, disregarding, in some measure, the importunities of their appetite, too often excited by artificial means, they would not be left without a guide as to the extent of their meals. While they should never fast so long as to experience a sense of

faintness ; they should, also, cease from eating, the moment the slightest feeling of uneasiness or distension is perceived. "Always to rise from the table as alert as when he sat down," was the rule pursued by the Cyrus of Xenophon ;—we know of no one better adapted to the class of persons of whom we have just been speaking.

FEEDING FOR HEALTH.

For the following anecdote we are indebted to a work once very popular, but now seldom read, entitled "Sketches of the Times." It is introduced by the author for the purpose of ridiculing the rage for a species of gambling, which, in England, pervaded, formerly, "even the sober walks of commerce." We have, however, transferred it to our pages, as affording a very apt illustration of the popular means for preserving health, and its most ordinary effects. This sketch is far from being a caricature—precisely the same thing is put in practice every day, and will continue to be practised, so long as mankind generally shall entertain their present erroneous notions upon the subjects of diet and regimen.

Charles, one of the heroes of the work alluded to, pays a visit to Mr. Million. A servant entering, announces that "Bob is in a delirium."—"In a delirium!" exclaims Mr. Million, wringing his hands—"the worst news I have heard since the general peace!—run quick, fetch the Prince's physician, the great city doctor—and the family apothecary ; a consultation instantly. What ! Bob in a delirium, after all his good feeding !"

"Who is Bob, Mr. Million ?" inquired Charles ; "you have no son, or nephew, or cousin of that name."

"Bob, sir, was one of my ploughboys : a youth, gentlemen, strong as his horses : who in all the world would suspect that such a horse of a man could ever be delirious !"—

"How sensitive" observed Charles "is this humanity at the disorder of his ploughboy."

"Gentlemen," continued Mr. Million, "I feel myself suddenly indisposed. Poor, poor, Bob ! I received him into my house, furnished him with all the requisites of a gentleman, and desired him to live well. I bought turtles for him on the first arrival of the West India fleet ; the fellow swilled a pipe of Madeira in six months. What could man do more ? He looked jolly and comfortable, and as red in the face as a burning coal. Poor Bob, no one can say thou wast not fully—richly fed !"

"He must assuredly," said Charles, "have performed some great and good action, Mr. Million, to have merited affections so truly paternal,"—"Gentlemen," replied Million, "he is the com-

pletest scoundrel, and only escaped hanging by my interest with the minister; a most persevering thief—a most dauntless liar! But the fellow was the most athletic and brawny Hercules in the three kingdoms; a perfect iron giant; a fellow who, in his loose days, before he lived with me, when it was thought he could not escape the gallows, every great surgeon in the town kept an eye on. Nature, indeed, blest the rogue with a most uninterrupted state of health; and, excepting the year after he was domesticated with me, he had never the slightest ailment."

"I must know the reason," said Charles: "pray, sir, how comes it that you have thrown away such excessive indulgences on a man who has defrauded the gibbet?"—"Thrown away, Sir! why who could have ever dreamt, considering his constitution, and my unceasing care of it, that he would ever be subject to delirium? I considered him, Sir, a safer person than myself, a poor tottering old man, or my daughter, of a plethoric habit, and with such exquisite sensibility that she is liable to a dozen hysteric fits a day."—"Safe in what, Sir?" demanded Charles.—"Why! have I not already informed you? I have, sir, both a tontine and an annuity on the fellow's life, of three thousand a year. I might have *insured* his life; but then his appetite was so voracious and regular—his cheeks so round, so plump and rosy—a very Falstaff without stuffing. On truffle pasties and perigord pies he would breakfast, dine and sup, with intermediate refreshments—to say nothing of wine and porter which he swilled by the gallon: who would ever think of such a fellow being sick, or delirious, or shortly dying! I fed him well, sir; and yet, notwithstanding all this, my apothecary pronounces his blood to be one mass of inflammation. My dear sir, I must beg leave to retire.—I must see how the fellow does. Heaven preserve his precious life—who would ever have dreamt of sickness visiting so healthy a boy as Bob!"

"THE MANUAL FOR INVALIDS."*

THIS work exhibits much good sense.—The author has both read and observed, and knows how to introduce learning to illustrate without encumbering his subject. The title-page would lead us to suppose that he is a Boston physician; but the allusions, and many of the references to places and names, incidents and authorities, show him to be English. Why the American publisher thinks it advisable to mask this fact, we do not very clearly see. Perhaps he may think that we ought, in a spirit of patriotism, to prefer a New England to an *old* England book. Some-

* By a Physician.—Boston.—Wells & Lilly.—1830. pp. 230.

thing, however, is due to the rights of literary property, whether it be in the case of a nation or an individual.

It is obviously impossible for us, in our narrow limits, to give any thing like an analysis of *The Manual*. Our object, at present, is to direct the attention of our readers to its general merits, and to make a few extracts illustrative of some of the points discussed by the author. His intentions so accurately represent our own in this Journal, that we have great pleasure in giving them, as expressed in a short preface.

"The object of the writer of this Manual, is to instruct his fellow-creatures, first, to know what health consists of—then to lead their judgment to the care of it, while it is in their possession, and to the regaining of it, when disease may have deprived them of it. So various are the shades in disease, so complicated the circumstances accompanying it, that to place a list of treatises on acknowledged divisions, in the hands of a non-medical reader, must be, if not dangerous, at least of little use. But to lay before him a series of instructions and advices, drawn up with a view to open his mind to his true state regarding health—to enable him to say, '*Thus far should I go, and no farther: here I can assist my health, and here should consult my physician*,'—this, surely, is desirable."

The first chapters of the work are somewhat preliminary to the main subject. The author treats, in them, of the philosophical opinions concerning principles in relation to health and disease; and of the nature and extent of human knowledge. He then proceeds to speak of the occupation of the mind; and, with equal good taste and propriety, advises the attention to be directed to objects of usefulness, as tending to prevent languor and fastidiousness. He inculcates a love of literature and the fine arts, and the cultivation of a correct taste. In this chapter we meet with the following remarks:

"Cicero particularly advises us to preserve with care our intellectual powers, as being even of more consequence than those of the body; for the powers of the body, like the flame of the lamp, will become languid and extinct by time, if not duly and regularly recruited;—but there is this difference between them: bodily exertion will end in fatigue, whereas the mind is never wearied by its activity, if the study be analogous to the temper and the feelings of the party. There certainly is nothing more opposed to the energy or perfection of the human character, than a slothful and spiritless life. The fact is clearly this: the irregular indulgence of the amorous passions, although a vice to which youth is very generally prone, is a vice with which only those young men are infected, who are unrestrained by principles of virtue, by a verisimilitude to that species of delirium or dotage to which some old men are incident; yet it is not observ-

able in all ; but only in those who have trifled away their time in frivolous pursuits of idleness and of folly. By directing our thoughts to objects of usefulness, we not only prevent languor, but we receive great inward satisfaction from the retrospect of such conduct. Whatever represses inordinate and irregular desire, teaches us to retire within ourselves, and look for happiness in our own bosoms. This is no small moral benefit—it is the sweet food of the mind, and which can only be gathered in the fields of science.

“Vain are the gay amusements of the theatre, the splendid display of a luxurious table, or the violence of irregular sexual enjoyments, compared to the calm delights of intellectual pleasure ; which, in a mind properly formed, and sedulously cultivated, improve much by time, and gather strength with years. The great Solon declared, that he learned something useful to himself and others every day that he lived. It was a declaration much to his honour ; for no person can dispute, that to be continually advancing in the path of knowledge, is one of the most pleasing satisfactions of the human mind. I have said, that we should cultivate a love of literature and the fine arts, and endeavour to possess and to improve a correct, chaste taste. For this purpose, I am persuaded that rural and picturesque scenery is very favourable. The pleasures of rural nature are consistent with every period of our lives ; and they certainly approach, the nearest of all others, to those of the purely philosophical kind.”

“Now, after our taste has been improved by the contemplation of the sublime and beautiful in nature, we feel a pleasure in works of art, and the embellishments of life. It is thus that the works of imagination bestow a source of pleasure and delight upon objects which, to a mind thus improved, appear as a new creation. It would seem, that our pleasures have, in a well-informed mind, an analogy with our respective periods of life : even the difference of sex forms a variety in the pleasure of particular habitudes and pursuits. Infancy and youth, manhood and old age, greatly differ ; yet we do not find that youth regrets the toys of the child, or manhood laments that it has no longer the amusements of youth. An unceasing activity of mind, bearing a just relation to its powers, seems to be an evident purpose of nature, in reference to human beings ; and appears to be intended by Providence, to preserve our health, and to continue our gratifications, of a mental character, to the latest period of our lives. Therefore, it is most desirable that we should encourage an enthusiasm for the fine arts, and the picturesque of nature, that it may settle into a permanent habit ; for what is effected by habit, is accomplished without any effort or constraint.”

HINTS ON HEALTH.

"A MAN," says Sir William Temple, "has but these four things to choose out of—to *exercise* daily, to be very *temperate*, to take *physic*, or to be *sick*." We may venture to assert, with a much later writer, that the principal secrets of health, are, early rising, exercise, personal cleanliness, and leaving the table, unoppressed.

When a family rises early in the morning, conclude the house to be well governed, and the inmates industrious and healthy.

With respect to exercise, there is a simple and benevolent law of nature—"Earn, that you may enjoy." In other words—secure a good digestion, by exercise.

As much, perhaps, may be said concerning ablution, as exercise. "Dispel the ill humors from the pores." Cleanliness is a virtue, though not the first in rank, one of the first, at least, in necessity.

On the subject of temperance, that sturdy moralist, Johnson, speaking of a book in which it was recommended, observed, "Such a book should come out every thirty years, dressed in the mode of the times." "He that would eat much," says the proverb, "must eat little." Let us not, however, confound temperance with starvation—on the contrary, it is strictly moderation. We may be intemperately abstemious, as well as intemperately luxurious.

From all that has been said and written on the subject—from the experience of every age and every clime, we may conclude, that "they are the most healthy, who have nature for their cook—hunger for their caterer: who have no doctor but the sun and fresh air—and no other physic than temperance and exercise."

ALIMENT.

WHATEVER substance is taken into the stomach, and there changed by digestion, so as to furnish materials for the supply and growth of the body, is properly *aliment*. Man, by his organization, especially evinced in his teeth, and the structure of his digestive organs, is fitted for being nourished by aliment taken both from the vegetable and animal kingdoms. He has teeth for cutting and tearing, like the animals purely carnivorous, and others for grinding, similar to the herbivorous tribe. Climate, and the nature of the soil, sometimes prevent his choosing the kind and variety of food which would be most acceptable to him. At the extreme north, his subsistence is almost entirely on flesh and fish; whilst, in the equatorial regions, he will often be found to eat nothing

but fruits and grain. It is in the temperate or middle latitudes, that he is allowed the greatest range in the indulgence of his appetite, as well as for the exercise of his intellect.

The use of aliment being to repair the waste which the body suffers, and to supply the organs with nutriment for their growth and the suitable discharge of their functions, it follows, that when taken in moderate quantity, and of a suitable kind, its introduction into the stomach ought not to be attended by any feeling of uneasiness or oppression; but, on the contrary, by one of comfort, and, as it were, of well being. When, however, food is taken in too large a quantity, that is, when the first natural sensation of content and fullness is not attended to, the person thus transgressing feels his stomach distended, his breathing laborious and difficult, disinclination to motion and thought. He is dull and drowsy, and often falls asleep. This excessive repletion often indulged in, so as to become a habit, gives the stomach and other organs concerned in digestion, an unnatural energy, and a predominance over the outer senses and the brain, or the organs of intellect and sentiment. The glutton, like a true boa constrictor, has hardly finished his repast, when he is seized with a general torpor, and an irresistible desire to sleep: he becomes fat—his features lose their distinctive outline and character, and his limbs refuse to perform their office, or do it slowly and painfully. This state of excessive fulness and corpulency disposes its possessor to gout and other violent inflammatory diseases; and if he make any intellectual effort, or indulge in any strong emotion that shall excite his brain, little accustomed to be exercised, he is in danger of perishing from apoplexy.

It is hence obviously impossible to lay down, with precision, rules to regulate the quantity of aliment necessary to properly nourish an individual, and necessarily absurd in any man to forego the measure of his own appetite, and feeling, consequent on its proper gratification, for the practice of his companion at table, or neighbour, preaching advice. Age, sex, temperament, climate, season, exercise, the nature of the occupation, and the proportion of sleep and wakefulness, are all modifying circumstances in fixing a scale for the regulation of our food, in regard to quantity not less than quality. We may venture on a few inferences from many observations on persons in health, as well as from experiments on those whose digestive system has been affected by wounds or diseases, of the nature and details of which our readers need not be here informed.

Animal food allays more completely, and for a longer period than vegetable, the sensation of hunger.

Animal food is more readily attacked by the digestive organs than vegetable: that is to say, it is longer retained, and more completely changed, and during the process of digestion it calls

the other organs, such as the heart, lungs, brain and skin, into more active sympathy.

The retention of food, whether animal or vegetable, in the stomach, is proportionate to the quantity of nutritious juices it contains.—The conversion of aliment, by the stomach and continuous portion of the digestive canal, into a homogeneous mass, calculated to form chyle and blood, is in proportion to the wants of other parts. Thus, when a person has fasted for a length of time, and there is languor of the body generally, the food that is taken into the stomach is more completely changed, than if it had been swallowed at the usual hour of a repast, or without a decided sensation of hunger.

The more simple the aliment, and less altered by culinary processes, the slower is the change in digestion, but at the same time the less is the stimulation and wear of the powers of life. The Bramins of Hindostan, who live on exceedingly simple food, are long lived, even in a hot and exhausting climate. The peasants of Switzerland and of Scotland, nourished on bread, milk and cheese, attain a very old age, and enjoy great bodily strength.

We learn from the above, that if it be desired to give nutriment in a small bulk, to obtund completely the sensation of hunger, and restore strength to the body, a small quantity of animal will be preferable to much vegetable food.

Where, on the other hand, there is already too much excitement of the body generally, from fulness of the blood vessels, or of any one of the organs, owing to a wrong direction of the blood to it, animal food, by being long retained in the stomach, and calling into greater action other parts during digestion, as well as furnishing them with more blood afterwards, must be obviously improper. The more of this kind of food, taken under such circumstances, the greater will be the oppression; and the weakness, different from that of a healthy person long hungered, will only be increased by the increased amount of blood carried to the diseased part.

CARRIAGE RIDING.

RIDING in a carriage is among those species of passive exercise most ordinarily resorted to for the purposes of health, but from which less advantage is to be anticipated than from almost any other. We, of course, have more immediate reference to what are termed pleasure-carriages, the cushioned seats and well-adjusted springs of which, are devised for the very purpose of guarding the muscles of those who occupy them against that exertion with which the preservation of health is so intimately connected. It is greatly to be lamented, that the class of persons

by whom this mode of conveyance is commonly resorted to, are those who stand most in need of active exercise.

Were, indeed, the luxury of a family-carriage to be very generally dispensed with in our cities, we are persuaded that it would tend, in some degree, to reduce the annual amount of suffering from dyspepsia, hypochondria, nervousness, and gout.

Resorted to almost constantly by the females of the family, in their out-door excursions, the carriage thus deprives them of the little exercise they would otherwise enjoy, were their tours of shopping, or their visits of duty, ceremony, and friendship, performed on foot. By the head of the family, the carriage is most frequently ordered to the door at that period of life, when increasing wealth enables him to withdraw from the every-day bustle of active business; and when it is all-important, for the preservation of health, that some kind of regular exercise should be resorted to, in the absence of even that which, previously, his avocation forced upon him.

It is true, that a ride of some distance in a vehicle, the motion of which is communicated to the body of the occupant, may have a very excellent effect in the case of those who are too debilitated to partake of a sufficient amount of exercise on foot, or upon horse-back. But, under such circumstances, this kind of riding is, in general, the one most carefully avoided.

Riding in a carriage has been supposed by many to be an admirable means for exercising in very cold or rainy weather. The reverse, however, is the case. Carriages, excepting in the case of the invalid, whom urgent business calls abroad, at a period when all unnecessary exposure is to be guarded against, should never be employed, excepting during clear weather, and at those seasons of the year when one or more of the blinds can be kept open during the ride. In so small a space as the interior of a carriage, especially when occupied by more than one person, the air very quickly becomes contaminated by respiration, and prejudicial to those who continue to inhale it.

For many reasons, a chair or gig, driven by the individual himself, is preferable to a covered carriage. Fresh air, occupation, and a considerable degree of exercise, may be obtained by riding in the former, while all of these, as we have seen, are, in a great measure, precluded in the latter.

During youth, and a state of health, walking, either alone, or alternated with riding on horseback, should invariably supersede the use of a carriage; and even those who are induced to ride, for the prevention of a threatened disease, or for the recovery of health, if their strength is not too much exhausted, will find, on horse-back, the object they are in search of, much more certainly than in any of the carriages to the invention of which convenience or luxury has given rise.

Sleighing, which, in the northern portions of our country, affords, during the winter season, so attractive an amusement, can scarcely be considered an exercise, in the trifling motion it communicates to the body. As a means, however, of drawing "forth into the bracing air," many, who, for want of this inducement, might probably never quit, for any length of time, the atmosphere of a stove room, it is not unproductive of benefit.

We would, however, admonish all our readers in those states in which sleighing is more frequent than it has been, of late years, in our more southern clime, to be cautious, that, while partaking of this amusement, their feet, as well as the rest of the body, be preserved comfortably warm, by a sufficient covering; otherwise, from the total inaction in which they are necessarily kept, they would be extremely liable to injury from the effects of cold.

THE NURSERY.

WHEN we reflect upon the changes and revolutions which, from time to time, have taken place in the practices of the nursery, it is really surprising how little these have been influenced by good sense, or the wisdom of experience; and in how few instances the new system has been an improvement upon that previously pursued.

The rules for the management of infancy have too generally been founded upon the misconceptions of the opinionated nurse, or the equally ridiculous doctrines of some popular writer on "domestic medicine."

"Formerly," says an amusing, though not very profound author, "all the rules and regulations of life, particularly nursery regulations, were drawn from 'The Domestic Medicine,' of Buchan: with some, indeed, this work ranked next to the Bible. These were facetiously denominated 'Buchaneers.'"

However judicious were many of the directions laid down by this far-famed author, for the physical education of children, he committed certainly a very serious error, in his attempt to "inure children to hardness" by a too early and indiscriminate use of the cold bath.

"Buchan, Sir, has done more towards improving the health and shape of our girls, than any man living," observed one old lady: "he popped them all into cold water at Christmas!"

In the course of time, however, the influence of Buchan over the concerns of the nursery gradually diminished, and the barbarous practice of freezing children into health went, finally, out of fashion.

Our ears were no longer assailed with the convulsive screams of half-drowned infants, whose worthy, but simple parents

believed they were sacrificing *themselves* for the good of their offspring. They forgot, in their anxiety for the latter's welfare, to confer upon them a Spartan constitution, before subjecting them to a Spartan discipline; and in despite of the experience of common sense, and the convulsive screams of baby eloquence, they confidently hoped to turn nature from her course. The consequences of this practice of hardening were most disastrous—by it, few were braced into health, but multitudes were braced out of the world. "It had this advantage," observes a bitter satirist, "it reared up a robust offspring—upon the same principle as that pursued by some ancient and savage nations—by destroying all that were feeble or sickly!"

The cold-water system was, however, soon succeeded by another equally pernicious. It might be denominated the "Coddling system," and children now, instead of being *braced*, were *stuffed* to death. The good old nurse had discovered that all the disorders of infancy arise from wind. Wind could be nothing else than an effect of emptiness—consequently the more the infant cried, the more it was stuffed:—"Godfrey's Cordial," "Dalby's Carminative," catnip tea, and thick pap, being administered in proportion to its fretfulness. But alas! the obstinacy and ingratitude of children are proverbial.—The greater the care taken to stuff it into health—the more puny, restless, and uneasy the little urchin became; and just at the moment when the nurse congratulated herself that she had overcome the emptiness and conquered for ever her enemy, the wind, the occurrence of some serious disease, accidental of course, made it necessary for her to resign her charge into the hands of the medical practitioner.

This system, like the other, has had its day; good sense and humanity have in a great measure expelled it from the nursery. But, if we have gotten rid of some of these absurdities, are we still, in our enlightened times, exempt from error? Have we not very learned ladies now-a-days, whose "Domestic medicine" is equally potent? Woe be to the child with a warm head, be it even on a summer's day, provided its mother have ever heard of *hydrocephalus*, or in more vulgar language, dropsy of the brain. Woe be to "papa's darling," if mamma *understands* the administration of calomel!—"Doctor," said a lady to her physician one day, "I have sent for you because *we* cannot get on with this infant;—*we* have given five grains of calomel, and have repeated the dose, but all without success!"—"Madam, I can do nothing," was the reply: "the disease has passed beyond the reach of human skill!"

Not long since, a gentleman, whose excellent lady is skilled in "Domestic medicine," in answer to the question, "How d'ye do?" replied, "I am very well, only a little *over-calomelized*!"—

"over-calomelized!—By whom?"—"By an amateur practitioner!"—Strange! that one who would not dream of understanding the machinery of a watch, should think the complicated machinery of the human frame, more easily understood!

Mr. Brande, in some very excellent remarks on this subject, uses a most appropriate epithet. He calls it *domestic empiricism*! "At a time," says he, "when domestic empiricism is so prevalent as at present, it is important to point out the dangers which may arise from the uses, or rather abuses, of the most simple remedies."

"Every medical practitioner must have witnessed the serious and sometimes fatal consequences, attendant upon the imprudent use of the stronger medicines, which are so extensively supplied for family consumption, particularly preparations of antimony, mercury, and opium; which, under a great variety of seducing forms and titles, are constantly employed; they are not, however, aware of the prejudicial effects of magnesia when improperly administered." He then proceeds to detail the sufferings of a lady, who, in the course of two years and a half, took from nine to ten pounds weight of magnesia; and notices another case, in which, from four to six pounds of insoluble magnesia, were found in the digestive cavity of a deceased nobleman.

It is proper to observe that the substance of the preceding article is borrowed from a very amusing work, recently issued from the London press.

Deaths in Philadelphia, in each Month of the Year 1829.

	Adults	Children	Total
January, - - - -	208	178	386
February, - - - -	174	153	327
March, - - - -	196	209	405
April, - - - -	173	180	353
May, - - - -	153	145	298
June, - - - -	150	208	358
July, - - - -	149	317	366
August, - - - -	174	316	490
September, - - - -	187	201	388
October, - - - -	141	155	296
November, - - - -	195	139	334
December, - - - -	150	143	293
	2050	2244	4294

Of the above 2050 adults, 2 were above 100 years; 19 above 90; 84 above 80; 247 above 70, and 720 above 50 years.

The births, during the year 1829, exceeded the deaths by 2,702.

EAT OF ONE DISH ONLY.

"As to the quality of food," remarks Sydenham, "although whatever is easy of digestion, singly considered, deserves the preference, yet regard must be had to the palate and to the appetite; because it is frequently found, that what the stomach earnestly covets, though of difficult digestion, does, nevertheless, digest better than what is esteemed of easier digestion, if the stomach nauseates it.—I am of opinion, however, each person ought to eat only of *one dish* at a meal."

"Every animal," says Arbuthnot, "but man, keeps to *one dish*. Herbs are the food of this species—fish of that—and flesh of a third."

"Be content," adds, also, the same writer, "with *one dish* at a meal—in the choice of that consult your palate."

"Things disagreeable to the palate," observes Falconer, "seldom digest well, or contribute to the nourishment of the body."

"The stomach of an invalid," as Forsyth remarks, "requires occasionally a little humouring—but what may be termed simple diet, is to dine off the first course, which, for the most part, in what is termed a homely way, consists of a joint or rib, and the necessary vegetables. Persons who confine themselves to this, are by far the most healthy, as well as the most hearty eaters."

 INSTANCE OF LONGEVITY.

Dr. RUSH relates the instance of John S. Hutton, who died in Philadelphia, at the age of one hundred years. He was born in New York in 1649. His grandfather lived to be one hundred and one, but was unable to walk for thirty years before he died, from an excessive accumulation of fat. His mother died at ninety-one. His constant drink was water, beer, or cider. He had a fixed dislike to spirituous liquors of all kinds. His appetite was good, and he ate plentifully during the last years of his life. He seldom drank any thing between his meals. He was intoxicated but twice, and that was when at sea in early youth. He had been subject to a frequent head-ache—but never had a fever, except from the small pox. His pulse was slow but regular. He had been twice married. By his first wife he had eight, and by his second seventeen children, one of whom lived to be eighty-three years of age. Mr. Hutton was about five feet nine inches in height, and of a slender make: he carried an erect head to the last year of his life.

THE JOURNAL OF HEALTH.

CONDUCTED BY AN ASSOCIATION OF PHYSICIANS.

Health—the poor man's riches, the rich man's bliss.

NO. 13. PHILADELPHIA, MARCH 10, 1830. VOL. I.

THE Doctrine of Temperaments,* on which we propose making a few remarks, is founded on an observation, partly of the physiognomical traits, and, in part, of the predominance of particular functions, as of the brain, lungs, stomach, &c. In the first, or physiognomical characters, we see, at a glance, the most marked differences: as when we contrast an individual who has light hair, fair skin, blue eyes, with another whose hair is black, complexion brown, and eyes dark. So intimately are these external appearances often connected with internal susceptibilities and modes of vital action, that we at once declare them to be proofs or evidences of different powers of toleration and resistance, under the common agents and supports of life, such as food, air, heat or cold, exercise, &c. But we should greatly err, if we believed these outward peculiarities to be of themselves clear and unerring guides to our forming a correct opinion of temperaments. Were we to say, that the class represented by the individual with light hair, eyes, and skin, were lively, sensitive, and active; and the class indicated by the second, with dark eyes, hair, and skin, to be sedate, moody, and slow to action, we should repeat what, indeed, has been said by many of the school of Lavater; but, in so doing, we should give into the fallacy of regarding occasional or adventitious accompaniments as leading and essential characteristics. Extending our observations from individuals to nations, we shall find that the people most remarkable for their phlegm, the Teutonic or German race, will correspond more with the first picture; whereas, the inhabitants of southern Europe, mobile and passionate, will answer to the second. Hence, it soon becomes evident, that to arrive at suc-

* The heading of the article, on this subject, in our last number, was, by a mistake of our printer, Temperance and Idiosyncrasies, for *Temperaments* and *Idiosyncrasies*.

cessful results in our inquiry, we must combine an observation of the physiognomical with a study of the physiological characters. Let us select the example already given, of a person with light hair. This is considered by systematic writers as evidence of a sanguine temperament. But when we see it straight and fine, accompanied with a pale complexion, and a full or puffy outline of face and limbs, which are soft and inelastic, it immediately declares the person to be of a phlegmatic or lymphatic temperament, slow in his muscular movements, and of little sensibility—one whose nourishment is abundant, and of a light and moist nature, but in whom it does not tend so much to make blood and muscular flesh, as to be converted into white fluid or lymph, and often fat. Persons of this habit of body, have generally a slow circulation, and tolerate, if they do not require, stimulants which would throw others into a raging fever. They, on the other hand, bear illy the loss of blood, and the privation or reduction of food. Abounding, as they do, in juices, they expectorate largely, and can afford the waste of saliva by chewing and smoking. Genius may be allied to this temperament, as well as to the nervous or truly sanguine; but owing to the little sensibility of its possessors, their feelings and emotions are seldom of that animated or impassioned cast, which is so common in the latter. Poetical and religious enthusiasm, elevated and disinterested patriotism, are subjects discussed by such persons with all the calmness of metaphysical philosophers, who love more to expose the hidden springs of action, than to participate in the lofty and generous feelings of the actors. The historian Gibbon may be mentioned as an example of this class, whose temperance and moderation is so much the effect of their peculiar temperament, that the world seldom gives them credit for the former, or takes example from the latter. They are, unwittingly, dangerous company to those who are differently constituted, and the most dogged opponents to the lessons of hygiene. The man of nervous or sanguineo-nervous temperament, seeing them lounge about, eat freely of every thing going, smoke their segars, and drink their bottle of wine with apparent impunity, begins to think that abstinence from such indulgences is nonsense only calculated to furnish themes for a sermon, and gives, himself, into the same practice. His aching head, beating heart, and trembling hand, are disregarded; he perseveres, and, while taxing nature with error, prefers others' example to his own experience, until, finally, he falls a victim to his own blind folly. Let it not, however, be supposed, that the man of lymphatic temperament is proof against excess.—He flourishes for awhile, but is gradually oppressed with excessive fat, or becomes a sufferer from dropsy—the fruits of his indolence and free living.

If we select an example of another variety of temperament, we

may still see the light and crisped hair, of a colour approaching to a chestnut and red, with features and outline of limbs more defined than in that just treated of. The blood in such persons circulates with more activity and abundance—the senses are more promptly excited by their appropriate stimuli—digestion is quickly performed, but is easily disturbed by excess in the quantity, or heating quality, of the food—variations in the atmosphere are felt very sensibly; and if the exposure to them be considerable, and irregularities in diet indulged in, swelling of the glands, or the little round bodies in the neck, and of those in the chest, are apt to ensue. Sometimes these break and give rise to troublesome and unseemly ulcers, called scrofulous; or the irritation extending to the lungs, cough is the consequence. Obstinate inflammations of the eyes or of the ears, and eruptions on the head, are not uncommon in young persons of this temperament; where, as in cities, over-feeding corresponds with deficient exercise and undue confinement to the close air of bed-rooms, nurseries, schools, or manufactories.

So little is the mere colour of the skin and hair to be relied on as evidence of temperament and disposition, that we sometimes see red or auburn hair on a person who is quick in action, passionate and choleric; and in another, of a fuller and lymphatic habit, who is slow, indolent, and of the very mildest temper. In the two varieties of temperament already described, a dark brown, or even black, may be associated with their other features and developments.

Some have great activity of the blood-vessels and heart—a full and ample chest—large and well-proportioned limbs, and vigorous muscles—generally, strong digestion—a highly coloured skin, approaching to a brownish red, and hair from a light brown to a black. These are of the sanguine temperament—persons able to endure fatigue, and fitted for feats of strength and activity. But they must be continually careful to preserve the nice balance and adjustment of their organs; for if they give into excess, or expose themselves in times of epidemic disease, they will suffer from violent inflammations and fevers, which are often speedily mortal. The minds of such persons are not generally of the highest order; their dispositions are lively and sanguine, owing to the abundance of blood and general fulness of habit: they are liable, in early life, to inflammation of the brain and phrenitis, and, in later years, to apoplexy.

A little thinner, yet robust body, and firmness of flesh—more imperfect digestion, with a browner and less clear skin, give us the bilious temperament. If with it be associated an active brain and nervous system, digestion will often give rise to a train of sensations of an unpleasant nature, and, finally, to hypochondriacism and melancholy. The thoughts of such

persons, often unknown to themselves, receive a colouring from the manner in which nutrition is performed: and many a splenetic remark and satirical paragraph have been made and penned by them under the irritation of indigestion—a disease most tormenting to this class of persons, especially if they lead a sedentary or indolent life, and have their minds excited by the dreams of ambition, or overtaken by much study. If they desire to live at all exempt from continual suffering, they must become dietists, select a small class of articles for food, take them in moderate quantity and at stated hours, retire early to bed, and rise by times, and take exercise either on foot or horse-back. This advice, we can assure such persons, is none the worse, even though more than half of those who read, will disregard it, as impracticable or inconvenient.

A thin spare habit of body—features well defined—limbs small—senses preternaturally acute—brain readily excited to display of vivacity, and extremes of disposition, show their possessor to be of the nervous temperament. This may be either innate or acquired: if the latter, it is by protracted mental exertions, and deficient bodily exercise. Sometimes it is associated with a certain degree of lymphatic development, and then there is a large unwieldy frame, flesh soft and loose, with awkwardness of movement, and, not unfrequently, most ungainly jerks or twittings—liability to spasm and convulsions. Females of this temperament, suffer from hysterics and spasmodic pains in different parts of the body; and the men are prone to epilepsy, and also cramps of the limbs and trunk, consequent on impeded digestion. Persons thus constituted, are said to be nervous, and are advised, in consequence, to take cordials and bitters, and the like, to give tone to their nerves. Unhappily for them, such things only aggravate their morbid tendency, and increase greatly their sufferings. Light nourishing food, exercise in the open air, cheerful occupations, the tepid, and, occasionally, the warm bath, frictions to the skin, and warm clothing, are the true remedies against nervousness; to which must, however, be added, regular hours for sleep, and an avoidance of the fashionable evening crowd, yclept tea-parties, balls, or routs.

Temperaments consisting, as they do, in the predominance of one or two sets of parts, are materially modified by age and sex. Thus, in infancy and in females, the lymphatic temperament prevails—in adolescence and early manhood, the sanguine—in mature years, the bilious—and in the decline of life, the melancholic for the male, and the nervous for the female subject, are commonly met with.

SOURCES OF DISEASE.

We derive the following from an old number of the London Gazette of Health, a work to which we are greatly disappointed at not being able, more frequently, to avow our obligations. The range taken in its pages, through scientific and popular medicine, is by our plan denied to us. If we could persuade ourselves that *popular* would be, to the community at large, *useful* medicine, we might regret the restrictions which we have imposed on ourselves; but believing it to be in its mischievous tendency little short of avowed quackery, we cannot in any way extend our countenance to it. As well might we advise a naked sword to be put into the hand of a child, that it might learn the art of self-defence by the skilful use of the weapon, as counsel those persons ignorant of the profession of medicine to read popular works or essays on diseases and their treatment, with a view of obtaining directions adapted to their own case. On the supposition that hygiene and physiology were to constitute, as they ought, a part of a liberal academic or collegiate education, less objection would apply to the amateur reading of medical works. Until then, however, their perusal will have as evil an operation on the mind of those who give into the practice, as tales of knight errantry had on the brain of poor Don Quixotte himself.

"A late fashionable physician, who, for some years, received fees to the amount of about twenty thousand pounds annually, endeavoured, during the three last years, to ascertain the primary sources of the diseases to which he was principally indebted for his wealth. After comparing the memorandums of each year, he made the following as an average calculation.

Vauxhall, Theatres, Hack-	Force of Imagination, -	1500
ney-Coaches, and Places	Gluttony, - - -	1300
of Worship, - - -	Quack Medicines, -	900
1600	Love, - - -	750
Indulgence in Wine, Spirits,	Grief, - - -	850
and Smoking, - - -	1300	
Indolence, - - -	1000	Unsuccessful Gambling, 900
Sudden Changes in the At-	Contagion, - - -	900
mosphere, - - -	1200	Study, - - -
Prevalence of the North or	Reading Novels, -	450
East Winds, - - -	1800	

'Of these real friends of the physician,' he adds, 'I am more indebted to Vauxhall, the theatres, places of divine worship, and hackney-coaches, than any other, because the diseases they occasion are inflammation of internal parts, which is not soon reduced, and often terminates in chronic diseases, as pulmonary consumption and rheumatism. To Fancy, I do not feel much indebted, because the patients are very far from being pleasant

ones to attend; indeed, I had rather have been without them. The north, east, and north-east winds, always add considerably to my list of patients. Gluttony, and abuse of wine, ale, and smoking, are excellent friends, because they are constantly acting for me. Quack medicines are sincere friends, because they amuse the minds of the restless hypocondriacs, and convert acute diseases into chronic. Gambling occasions nervous *affections*, which *reflection* cures. The south and west winds, are also good friends, as they add to my reputation, by curing many diseases. Love and grief, although perfect strangers to me, are, nevertheless, sincere friends.'

"These memorandums were sent to us by a near relative of the physician who made them."

In putting churches on the same line with places of public resort generally, the writer of course had obvious allusion to the risk encountered by delicate persons and invalids, from being in a crowded assembly, and breathing an air of diminished purity, as well as from the transitions of temperature; at first, from cold to hot, and on leaving the church, in winter, from hot to cold. The improved method of warming public buildings, whether for worship or other purposes, by flues communicating with the furnace in the cellar, will greatly diminish the risk in this latter respect, by preserving more uniformity of temperature.

The deleterious influence of easterly winds, from north-east to south-east, is, if possible, still stronger along our Atlantic regions than it is in Great Britain; and the south-west wind is not less genial and salubrious here than there. Persons with weak chest, inclined to protracted coughs or consumption, or who are subject to, or just recovering from, intermittent fever, cannot encounter a worse enemy than an easterly wind, which, to use the homely but expressive language of lord Bacon, is "neither good for man nor beast."

LETTERS ON EARLY RISING.*

AMONG the practices most conducive to health, serenity of mind, and the successful prosecution of study and business, early rising holds a conspicuous rank. The near approach of the vernal season, with a more genial sky, and the unfolding of vegetable beauty, while they invite abroad, will remove, at the same time, the pretexts which the long dark mornings of chill winter may have furnished us with for hugging our pillows, and asking for yet a little more sleep and a little more slumber.

* *Letters on the Importance, Duty, and Advantages of Early Rising*, addressed to Heads of Families, the Man of Business, the Lover of Nature, the Student, and the Christian. By A. C. Buckland.—Boston. Wells & Lilly. 1825.—Re-printed from the Fifth London Edition.

The letters to which we ask the attention of our readers at this time, are the production of a young man, and were composed during a few months of the author's clerkship, in the intervals of an assiduous attention to the duties of a solicitor's office. His younger brother, and editor of the last edition of the work, tells us, in the preface, that, "though he died at the early age of twenty-five, yet, by a just distribution and constant employment of time, and especially by habituating himself to the practice he so earnestly recommended, he may be said to have lived longer, as well as to greater advantage, than many who are more advanced in years."

The persons first appealed to are, very properly, the heads of families. In the letter addressed to one of these, a Mr. G., the author, after alluding to the increased obstacles to acquiring the habit in middle and advanced age, more than in early life, proceeds thus:—"But if there be greater difficulties in the way, there are some excitements calculated to operate upon you *now*, of a more powerful nature than there would have been then. In youth, the question is merely personal: if the self-indulgence of lying in bed longer than the requirements of nature demand, be criminal, its bad effects are confined to the individual; but when placed at the head of a family, there is the double responsibility which is attached to particular and relative guilt. The influence which ought to be exerted over others, to induce them to follow what is right, becomes a talent abused, when this use is omitted to be made of it; and, really, I am most inclined to be earnest whilst dwelling upon this my confessedly darling theme, when I recollect, that on the observance or neglect of it, so much of the comfort or inconvenience of every member of a family depends."

A little farther on, the author expresses his belief that the daily habit of early rising, by giving a clear gain, would completely effect all that could be desired from any person who should claim letters patent for an invention "for a new and effectual method of making time."

"Would the generality of men but adopt for their motto, in its best and noblest sense, "*Dum vivimus—vivamus*,"* I should not now be lamenting a prevalent custom, which, however it may enslave those who are neither manly, virtuous, nor religious

* Dr. Johnson in alluding to Dr. Doddridge's extended translation of these words, which formed his family motto, has pronounced it the best epigram in our language. We present our readers with it, as amply justifying the high commendations of this cautious dispenser of his praises:

"Live while you live," the epicure would say,
 "And seize the pleasures of the present day."
 "Live while you live," the sacred preacher cries,
 "And give to God each moment as it flies."
 Lord! in my views let both united be,
 I live in pleasure when I live to thee!

enough to overcome it, will, I hope, be no longer the disgrace of my friend."

The appeal to one's own experience (for the most indolent, and the longest sleepers have, by some lucky chance or mistake, thought it necessary, at times, to rise early,) can only be responded to in a tone of entire assent.

"Let me inquire what have been your feelings, when peculiar circumstances of business, or other sufficiently strong inducements, have led you to rise earlier than usual? Have you not been surprised at your first insensibility, which could suffer you to lose so much valuable time? Have you not despised yourself for having yielded to what is generally called an *indulgence*, but which you have found to be a complete obstacle to the most exquisite of all indulgences? Have you not, in spite of your recollections of past habits, experienced something like a sentiment of contempt for those who were still immured in sleep, instead of exerting the faculties nature had bestowed on them?—who were "tossed in a sea of dreams," instead of employing their judgments at a time when they were most capable of exercise? Have you not felt the force of the poet's remark,

"'Tis brave to wake, lethargic souls among,
'To rise, surrounded by a sinking throng;"

and, in all the pride of your self-complacent superiority, pitied from your heart the slaves of sloth, who were too abject even to desire their emancipation from its tyranny?"

"And how opposite are these feelings to those which are experienced by one lying on a bed of sloth and laziness. He condemns his irresolution, the consciousness of which inflicts upon him all the disgrace of a cowardly surrender, but fails to call forth the struggle of contest, or to stimulate to the honour of victory. He regrets the loss of time, which he makes no effort to redeem. He wishes without possessing, and repents without reforming."

BITTER TINCTURES.

PHYSICIANS have much to answer for when they recommend to, or allow, their patients to make use of spirituous or wine bitters, either with a view of accelerating their convalescence after acute diseases, or of giving strength and tone, as the phrase is, to the stomach, in those of a more lingering character. By this practice they make drunkards of many good and even pious men, who are not themselves aware of their danger, until the habit has become too inveterate and deeply fixed for its abandonment. They do this, moreover, without any justifiable reason or palliative motive, since such remedies as those just indicated are rarely if ever

called for. We have seen the function of many stomachs irrecoverably destroyed by the use of bitter tinctures; and in other cases, relief only obtained by entirely desisting from their use: but in no instance are we aware that their administration was imperatively required. They are often recommended and advertised as cures for dyspepsia or indigestion. Now we have no hesitation in saying, that if a healthy person wishes to create for himself dyspepsia, or convert a mild into an obstinate attack of the disease, he has only to take to the use of bitter tinctures, or bitters, as they are commonly called. Entertaining these views, it may be readily supposed that we give insertion with great pleasure to the following extracts, from the excellent Report of the Committee of the Philadelphia Medical Society, from which we have already borrowed, in our tenth number.

"There exists a class of cases in which stimulants appear to be really necessary; and in these your committee conceive a sound discretion will frequently discover opportunities of substituting those of another character to the seductive agents which are the source of so much vice and misery. Red pepper, hartshorn, and, where action on the nervous system is required, opium, assafoetida, and camphor, will frequently render these articles entirely unnecessary; while, in other cases, they may be equally superseded in their restorative effects, by pure or aromatic bitters, preparations of iron, and acids, by nourishing food, or, again, by fermented liquors, which contain alcohol in a less concentrated and safer form.

"The principles we have above stated relative to the use of ordinary distilled liquors, are, in every respect, as applicable to the employment of *tinctures*; the spirituous nature of which alone forms a strong objection to them as a class of remedies. There is no doubt that many cases of intemperance have owed their origin particularly to the use of bitter tinctures. Considering the small amount of useful medicinal matter which enters into these latter compounds, and the large proportion of alcohol they contain, it appears to admit of a fair inquiry whether they would not be better expunged from the pharmacopœia. To attempt to cure intermittent fever by the unaided powers of tinctures of bark and quassia, would be considered unwise, by any one; while, at the same time, these are abundantly sufficient to produce a habit of intemperance, and, not very unfrequently, are really its efficient cause. One of your committee has met with a case where an individual of the most correct and delicate deportment, actually acquired habits of intemperance, and was brought to the brink of the grave, by the means, unsuspected by herself, of the *compound spirits of lavender*."

PAINS OF INDOLENCE.

No greater mistake is ever made than when we are told by unreflecting people, that a state of repose and indolence is natural and desirable to all men. If this be ever the case, it can be predicated of those alone in the lowest grade of humanity. A New Hollander, or a Hottentot, may possibly be content to crawl on in the mire of sloth and brutality, until compelled by irresistible necessity to bestir himself: there is nothing so alluring in the condition of these poor creatures as to make them objects of imitation. But with a refined and cultivated mind, and a station, however modest, provided it be without the reach of the calls of compulsory duty, one has entailed upon him a most restless and troublesome companion, in the shape of a constant goading desire to be occupied. This harpy pursues the unemployed, and vitiates the banquet of tranquil life, at which they would fain recline themselves. Knowing that they are liable to its attacks, if caught in idleness, it is amusing to see by what pitiful contrivances people attempt to deceive themselves into a belief that they are busy. Pastimes and amusements are encumbered with regulations—and pleasures made formal and heavy. Importance is attached to the most trifling occurrences of "life's dull round," and the rules of etiquette and punctilio are enforced by the severest penalties. Although occupied in nothing real, useful, or rational—yet "that nothing" must always be transacted at the most critical period of the day, and with all due observances of place and circumstance, or the charm will not work. The man of leisure becomes, in consequence, often metamorphosed into the most bustling, anxious repository of little paltry cares. Cheated of his own quiet, he keeps the most watchful, jealous look-out upon the repose of his neighbours,—and wo be to the unfortunate slumberer upon whom he inflicts his presence.

To the state of listlessness and irresolution, invariably attendant upon habits of indolence, the most dreaded evils often owe their origin. Up rise spectres, haunting the distempered imagination. Refuge from these is sought in strong excitement, which is succeeded by moping, nervous melancholy. Indigestion, with its train of woes, is induced by too great attention to the only regular business of the day—eating and drinking. If some hasty malady does not prevent, suicide is too often looked to as the only refuge from ennui. But where the sufferer is doomed to linger on in his long disease, he can know neither pleasure nor repose. The full colouring and contrast, which labour and useful occupation give to the picture, are wanting, and there remains but an unmeaning—an insipid blank. Sleep flies his pillow—and enjoyment from the most alluring of his pastimes. A mere pas-

songer in the ship of life, his *sickly existence* is passed in disgust and nothingness.

Females, both by constitution and education, are particularly liable to suffer from the passive state induced by over-refinement. So much is present to captivate their native delicacy and timidity, that they overlook the danger arising from these being morbidly increased. Ever busied with unnumbered details, they have frequently no one engrossing occupation. Leaning for support on some loved relative, and deluded by the hope, that they may so continue secure and blameless, they too often prepare neither for the disappointments nor the duties of real life. The willing homage of the protecting sex raises them above the thoughts and cares of the busy world. They are seldom, if ever, told of the uncertain tenure of sickly beauty's "frail and feverish being;"—and they hear not the "still small voice" of nature, which warns them to be women. Untried, and close concealed, the character fails in stamina and spontaneous power; while from deficient exercise, the constitution becomes incapable of resisting the slightest shock; and the body, unequally and prematurely expanded in the sultry drawing-room, is destitute of the symmetrical proportions of real beauty. When these fair ones are called upon to be wives and mothers, they are often found to be doubly wanting.

DR. CHEYNE'S OPINION OF PUNCH.

In the second edition of his "Essay on health and long life," written in Latin, and published in 1726, Dr. Cheyne gives his opinion of that popular beverage, punch, which is, that "next to drams, no liquor deserves more to be stigmatized, and banished the repasts of the tender, valetudinary, and studious, than *punch*. 'Tis a composition of various ingredients, not one of which is salutary or kindly to such constitutions, except the pure element, water."—"I could never see any temptation, for any one possessed of his senses, to indulge in this heathenish liquor, if it be not that it makes its votaries the soonest, and all of a sudden, the deepest drunk—holds them longest in the fit, and deprives them the most entirely, of the use of their intellectual faculties, and bodily organs, of any liquor whatsoever. It is most like *opium*, both in its nature, and in the manner of its operation, and nearest *arsenic* in its deleterious and poisonous qualities—and so I leave it to them."

Very many of our readers will, no doubt, consider this character of punch, a libel upon their favourite beverage; others will, perhaps, admit it to be true of every kind, save *hot whiskey punch*, and that compounded by some experienced hand. We must observe, however, that Dr. Cheyne is by no means singular in his

opinion, for many other medical authors have condemned the use of punch: some, as prejudicial to the brain and nervous system; others, of a more recent date, as being peculiarly pernicious to the stomach.

HEALTH WITHOUT PHYSIC.

UNDER this title, a volume, purporting to be the production of an Old Physician, was published in London at the commencement of the present year. Of the style and objects of the work, our readers will be enabled to judge from the following "Prefatory Remarks" of the author.

"'Health without physic! Health without physic!—the man's surely mad! Who can be well without doctor's stuff?—Impossible! 'Tis some quack or other puffing off his nostrums.' This is the language, or something like it, which it is expected will be growled out and mumbled over, by the sceptical and never to be satisfied many, when they first fix their eyes on the title of this little book. True! we are puffing off a nostrum—such a nostrum, forsooth, as is in every man's power to purchase without putting his hand in his pocket. But where is it? it may be as peevishly asked: the answer is, briefly, read *my book*, that is to say, *this book*, and you will find it. Follow the dictates of reason and nature, those never erring guides. 'Throw physic to the dogs,' unless you be actually ill—benefit by the experience of others, and learn to live and supply nature's wants, without pampering the appetite to the injury of the constitution. To live *long*, people must live *well*, that is, not upon the *fat of the land*, but rather upon the wholesome products, animal and vegetable, which the land affords, properly prepared and cooked. Temperance, the mother of virtues, and so essential to happiness, among the panacea to which we allude, ought to be cherished, not only for the sake of the good it does the mind, but it should equally be practised with care for the advantages which it procures to the body—it being that alone which preserves the latter in health, and cures it of the diseases with which its opposite, intemperance, afflicts it. Now, gentle readers, as temperance, the inseparable companion of well regulated minds, is the nostrum which stands least in need of the puff direct or oblique, because it is a genuine article, it need only be asked, that, if we do not observe it, with whom ought we to be angry? How can we be happy, if we suffer acute pains—if we be tormented with the gout, or the asthma—if our stomach cease to perform its offices—if our legs, swelled and weak, refuse to support or carry us along? And yet, all these, and many other evils, are the certain consequences of intemperance. He who purchases the pleasures of the bottle, at the expense of the most acute pains, pays very

dear for his wine. If we reason consequently, the more we love pleasure, the fonder we should be of temperance, because it is the latter which makes the former desirable. Temperance, in fine, is so far from being an enemy to pleasures, that it preserves them, and only checks the excessive use of them, which, most evidently, is the very thing that destroys them. There are other considerations under which temperance falls, besides the mere animal propensity of eating and drinking. Intemperance is excess of any kind, and may be applied to every function and action of both body and mind; for the due regulation of which, without the aid of bolus or pill, it is the object of the following pages to prescribe; and which, if the prescription be well followed up, will soon enable a man to 'live all the days of his life,' with satisfaction to himself, and comfort to every one around him. Is it not then true, my worthy friends and readers, that temperance requires no physician's aid—consequently, neither draught, mixture, electuary, nor powder? It is itself the true balm of Gilead—it ministers to itself—it is its own doctor, and its own reward—it asks nothing for advice, and always affords real pleasure and lasting happiness to its votaries."

TRANQUILLITY OF MIND.

"*Optandum ut sit mens sana in corpore sano,*" saith the Roman satirist, which maxim may be paraphrased in the words of another poet:

"'Tis the great art of life, to manage well
The restless mind."

These maxims are most strictly true. It is of the highest importance to health, to preserve the tranquillity of the mind, and not to sink under the disappointments of life, or give way to the turbulence of the passions; for nothing injures more the nervous system, and more effectually impairs the digestive powers of the stomach, than the influence of the various mental affections, such as fear, grief, anxiety, disappointment, anger, despair, rage, or any other violent passion, whether sudden, or attended by protracted painful sensations. When they become vehement and immoderate, they disorder the body in various ways—chiefly by their impression upon the nervous system, and by their accelerating or retarding the circulation of the blood, and the various secretions.

From the influence of the passions upon the system, when they are allowed to escape from under the control of reason, a large proportion of the most dreaded diseases to which human nature is subject, originate. They increase, also, the malignity of disease, change its ordinary course, and aggravate it by a

thousand incidental evils. During the prevalence of epidemics, they augment, in a very considerable degree, the susceptibility to an attack.

But, while the indulgence of the passions injures, in various ways, the health both of the body and the mind, a calm, contented, cheerful disposition, is invariably a fruitful source of health. Looking at the favourable side of things, as Father Paul has it, causeth, "our little to prosper;" and, independent of the other advantages afforded by equanimity of temper, we are assured, by Lord Bacon, that "a cheerful tone of mind helps digestion more than is imagined:" and all are aware of the saying of the wise king, "A merry heart doeth good like a medicine, but a broken spirit drieth the bones." The stimulus of the joyous and gently exciting passions, in suspending the incipient symptoms of various diseases, is often almost miraculous—while, during the course of a severe and protracted complaint, a favourable or unfavourable issue is often mainly determined by the nature of the mental emotions indulged in by the patient.

For the due preservation and enjoyment of health, "observe fair play between cares and pastimes—increase all your natural and healthy enjoyments—cultivate your evening fire-side, or domestic circle—the society of your friends—the company of agreeable children—music and amusing books—an urbane and a generous gallantry. He who thinks any innocent pastime foolish, (none but the innocent can be healthy) has yet either to grow wise, or is past it. In the one case, his notion of being childish, is itself a childish notion. In the other, his importance is of so feeble and hollow a cast, that he durst not move for fear of tumbling to pieces." This is doctrine agreeable to reason, and has received the sanction of the best and wisest men. Neither Scipio Lælius, nor the Grand Pontiff Scævola, thought it beneath their dignity to play at ducks and drakes by the water side, for their amusement.

BRAN BREAD.

THAT our readers may not accuse us of withholding all kinds of recipes for wonder-working mixtures, we give them, subjoined, the following one for making bran bread, which, to many of them, is known as an excellent article of diet in certain cases of dyspepsia.

First Receipt—To four pounds of best household flour, put two table-spoonfuls of small-beer yeast, and half a pint of warm water; let it stand two hours in a warm place, about four feet from the fire; then add half a pound of bran, and a tea-spoonful of salt, and proceed to make the dough with skim milk, or warm water; then cover it up as before, and let it stand one hour more:

then begin to heat the oven, which will require one hour. Make your loaves and put them into warm dishes, and let them stand twenty minutes before you put them into the oven. This sized loaf will require an hour to bake. When you draw your bread, turn it bottom upwards; next morning it will be fit for use. You should have it fresh every fourth day. The colour of the wheat is of no importance, nor is patent yeast. Bread thus prepared is said to be greatly preferable to that made with flour, ground, and all the bran kept in it.

Second Receipt—Cause the wheat to be ground, retaining the whole of the bran; take half a peck of such flour, and put it in a suitable vessel, (wooden is best;) mix a quarter of a pint of small-beer yeast to a quart of lukewarm water: put this in the middle of the flour, and stir it well with a wooden spoon, until it is a thick batter; the flour remaining on the edges of the vessel, unmixed, sprinkle over the top; then cover the vessel with a napkin and set it before the fire, about three feet distant: to remain there two hours, until it rises well; then take it up, and strew over it a table-spoonful of salt, and make the whole into a stiff paste; before this is done, add a little more warm water if requisite; then put it down to the fire, until it rises again, which will probably occupy from half an hour to an hour: when it has risen again thoroughly, take it up, knead it into the dough. This quantity is sufficient for four loaves. Put it into tins, and set it again before the fire, until it rises a little, and it is then ready for the oven. It requires to be thoroughly well baked. Ready for use second day. It is necessary to request the person who grinds the wheat to cause the bran to be ground as fine as possible.

If a little moist sugar and powdered carraway seeds are added to the above, it makes a wholesome sweet-cake.

The total number of deaths in the city of Charleston during the year 1829 was 762. Of this number 112, or more than a seventh, were by consumption. The total is made up of 183 white males, 124 white females, 205 black males, and 250 black females. The proportion of deaths to the whole population of the city, according to the census of 1824, is about one out of every 36 1-2. The proportion to the white population is one out of every 40 1-4, and to the black population one out of every 33 7-16.

The city of Boston paid about fifteen thousand dollars, during the past year, for cleaning and sweeping the streets.

EXPERIENCE OF JEFFERSON.

Or his habits of temperance, and their beneficial effects on his health, Mr. Jefferson speaks as follows, in a letter to a friend.

"I have lived temperately, eating little animal food, and that not as an aliment so much as a condiment for the vegetables, which constitute my principal diet. I double, however, the doctor's glass and a half of wine, and even treble it with a friend; but halve its effects by drinking the weak wines only. The ardent wines I cannot drink, nor do I use ardent spirits in any form. Malt liquors and cider are my table drinks, and my breakfast is of tea and coffee. I have been blest with organs of digestion, which accept and concoct, without ever murmuring, whatever the palate chooses to consign to them; and I have not yet lost a tooth by age. I was a hard student until I entered on the business of life, the duties of which leave no idle time to those disposed to fulfil them; and now retired, and at the age of seventy-six, I am again a hard student. Indeed my fondness for reading and study revolts me from the drudgery of letter writing; and a stiff wrist, the consequence of an early dislocation, makes writing both slow and painful. I am not so regular in my sleep as our friend says he was. I devote to it from five to eight hours, according as my company or the book I am reading interests me; and I never go to bed without an hour or half hour's previous reading of something moral whereon to ruminate in the intervals of sleep. But whether I retire to bed early or late, I rise with the sun. I use spectacles at night, but not necessarily in the day, unless in reading small print. My hearing is distinct in conversation with an individual, but confused when several voices cross each other, which unfits me for the society of the table. I have been more fortunate than my friend in the article of health; so free from catarrhs, that I have not had one, (in the breast, I mean,) on an average of eight or ten years through life. I ascribe this exception partly to the habit of bathing my feet in cold water every morning, for sixty years past. A fever of more than twenty-four hours, I have not had above two or three times in my life. A periodical head-ache has afflicted me occasionally, once, perhaps, in six or eight years, for two or three weeks at a time, which seems now to have left me; and, except on a late occasion of indisposition, I enjoy good health—too feeble indeed, to walk much, but riding without fatigue, six or eight miles a day, and sometimes thirty or forty."—*Jefferson's Memoirs.*

THE
JOURNAL OF HEALTH.

CONDUCTED BY AN ASSOCIATION OF PHYSICIANS.

Health—the poor man's riches, the rich man's bliss.

NO. 14. PHILADELPHIA, MARCH 24, 1830. VOL. I.

THE vernal equinox is past; spring will, ere long, make its approach, and nature hold her festival. Poets delight to celebrate the advent of gentle spring, the wind-winged emblem of hope, and love, and youth, and gladness. We would not mar such a fair picture by ill-timed shading. Let it remain to be enjoyed by all who have a taste for natural beauties, and are blessed at the same time with the buoyancy of health and constitutional vigour. We would, however, that it should be temperately enjoyed by even this description of persons. Our province leads us not to turn away ungraciously or ungratefully from the rich stores of the seasons, which a bountiful Providence spreads before us, but rather to prolong the pleasure by a temperate and discriminating use.

The sluggish movements and pale shrunk skin, induced by wintry cold, are now succeeded by the light bounding step, carnation tint, and sparkling eye. The tendencies of all animated nature, even to the vegetable creation, are expansive—parts of the body, before, in a measure, torpid, are now excited—the senses are more acute, the feelings and intellect more susceptible of varied and energetic display. All the sympathies between organs are now doubly active. The great changes of temperature, and in the direction and force of the winds at this season, in which one day differs from another as greatly as summer is at variance with winter, are attended by corresponding mutations in the activity of the functions of the living body. The skin, warmed and excited to perspiration in the noon-tide sun, will, without due precaution, be chilled, and have its pores suddenly closed by the keen, cold air of the evening and night. The hurried breathing and circulation, by the active exercises of a vernal day, are often causes of painful palpitations, pains in the side and headaches, especially when they coincide with a sudden obstruction to perspiration. The sensibilities of the digestive organs being in-

creased, the full diet of winter, will, if persisted in, give rise to fever, and aid in evolving inflammation of the lungs or of the liver, or rouse into action latent irritations of the skin. In fine, there is a general tendency to perturbation in the vital movements of the animal economy. Every part is prone to be excited, and to transmit its disturbances to other parts. Is the skin obstructed in its office, it makes the throat, lungs, and muscles suffer—as we see in sore throats, coughs, pleurisies, spitting of blood, and rheumatism. Let the stomach be overtaken, and the complaints of the dyspeptic are redoubled—flushed cheeks and sick-headache become his constant companions. The person who has suffered from intermittent fever during the preceding autumn, is now in danger of a return of the disease. Gout and apoplexy, excessive mental excitement, and madness itself, not unfrequently mark the vernal equinox. Scrofula, little troublesome during the winter, now breaks out with renewed violence—the glands, or small round bodies along the neck, on each side, become enlarged and painful, and if neglected they ulcerate. Diseases of the skin, whether tetters or others, are also troublesome at this time, and give their possessor most unpleasant notice of the rousing of sensibilities, which had been, in a measure, dormant through the winter.

This may strike the reader as a dark catalogue,—and a most startling and painful contrast with the highly coloured and enchanting accounts of the poets. We hope it may arrest his attention, and guide him to profitable musings on the risks to which he is exposed. No one can boast his entire immunity from danger, and consequent freedom from the necessity of precautions. These we shall give with plainness and brevity. They consist mainly in attention to clothing, exercise, and diet. No sudden, or, for a length of time yet to come, any, diminution of the winter clothing should be attempted. Exercise should be moderate—less than could have been safely taken in a clear winter's day; nor ought the person to be long exposed to the sun. If, from any unforeseen or unavoidable cause, great bodily exertion have been used, so as to induce perspiration and fatigue,—rest in the open air, or remaining stationary in passages or cold rooms, or going out the same evening or night must be carefully avoided. Any feeling of chilliness or aching of the limbs at night, ought to be met by a warm foot bath, frictions with flannel or a flesh brush, and a draught of simple warm herb tea, or even hot water.

Increase of thirst, feverish heat, pains of the head, or palpitation, with a sensation of languor or uneasiness, are best obviated by a reduction of the usual quantity of food—and a substitution, almost entire, of vegetable for animal substances. Liquors of all kinds, distilled, vinous, or malt, are to be specially abstained from. The experience of their toleration during the winter will be

most deceptive, if taken as a guide during the spring. Even the use of coffee and tea must, in many cases, be discontinued—the former especially, if the person be subject to palpitations of the heart, or diseases of the skin.

People afflicted with the latter, are thought to have their blood in an impure state, and to be under the necessity of having recourse to various depurative syrups, decoctions, and what not. They are fine game for nostrum makers and venders, and become ready dupes of such characters. We profess, indeed, to have ourselves some purifying and alterative beverages, in the virtues of which we place great reliance. Before introducing them to notice, we must, however, beg pardon of those persons labouring under scrofulous and cutaneous affections to whom they are in a peculiar manner beneficial, for the two notable drawbacks to our winning their approbation and confidence. The first is, that these drinks cost little or nothing—the second, that they are of good taste, and with healing virtues so unequivocally sanctioned by the wise and experienced of all ages and countries, as neither to require nor claim any puffing notice or lying eulogy. They are not of the class of those marvellous agents which are pompously introduced to public notice, as hurting nobody, and curing every body; which an infant might swallow with impunity, and the most desperate leper take, with the full assurance of his being cleansed from all impurities as entirely as the Syrian of old, after bathing, by the prophet's command, in the waters of the Jordan. Not to keep the reader any longer in suspense, the elixir of life and the genuine restorative are, first, pure water; and, second, milk, either pure as obtained from the cow, or diluted with water, or its component parts separated, as in butter-milk or whey. Copious potations of water, at this season, will be found the very best purifier of the blood and remover of all peccant matter; while milk, as an article of diet, with good light bread, baked on the preceding day, or vegetables, may be regarded as the grand cordial and true tonic. This is, in many countries, the food of the robust ploughman and hardy mountaineer, whose spirits are strung in a very different key to what the sipper of wine and cordial, the bibber of beer and porter, or the tippler of ardent spirits, can boast of. Let us hope, in conclusion, that the eulogists of panaceas, and balms, and balsams, of patent pills and powders, the lovers of wonderful cures, and searchers after the incredible, will have patience with us, this once, for proffering the language of nature and common sense, even though so sadly at variance with their prejudices and interests. The people at large are still credulous enough for all their purposes of deception; and, in despite of our poor efforts, will furnish them, we greatly fear, with a rich harvest in time to come, as they have always done in times past.

CARRIAGE RIDING.—FRANKLIN.—MONBODDO.

ON the subject of carriage riding, as a means of exercise, Dr. Franklin has some very pertinent remarks.—“We abound,” he observes, “in absurdity and inconsistency. Thus, though it is generally agreed, that *taking the air* is a good thing, yet what caution against air! what stopping of crevices! what wrapping up in warm clothes! what shutting of doors and windows, even in the midst of summer! Many London families go out once a day to take the air—three or four persons in a coach—or perhaps six; these go three or four miles, or as many turns in Hyde Park, with the glasses both up, all breathing over and over again the same air they brought with them in the coach from town, with the least change possible, and rendered worse and worse every moment; and this they call *taking the air*!”

Lord Monboddo, the celebrated author of *Ancient Metaphysics*, never would enter a carriage even in the severest weather, as he considered it an unjustifiable effeminacy. He rode annually from Edinburgh to London, and took other long journeys upon horseback; and was likewise remarkable for his attachment to friction, and other modes of exercise. He died at the age of ninety; and long after seventy found himself as hale, and, in many respects, as vigorous, as he had been at thirty or forty.

MALT LIQUORS.

MALT liquors, when of a good quality, and drunk in moderation, constitute, for many persons, an innocent and wholesome beverage. Their immoderate use is attended, however, with the most injurious consequences. They who indulge in malt liquors to excess, become in general corpulent from languid circulation; but the fat which accumulates, often to a great extent, is very unhealthy. When inflammation attacks such individuals, it is of a species which soon runs into mortification. In consequence of the languid circulation of the blood, occasioned by the narcotic effects of the hop, or in sophisticated porter of more deleterious ingredients, the veins become overloaded with blood, particularly those in the brain—giddiness and, not unfrequently, in the end, apoplexy is the consequence. The temperature of the body is below the natural standard—that of the feet and legs is often fifteen degrees lower than that of the centre of the trunk. When the liquor begins to act injuriously on the stomach, the memory loses its power of retaining recent impressions; and the inferior limbs, if an accumulation of a watery fluid does not take place beneath the skin, become emaciated and flabby. When apoplexy does not terminate life, disease generally takes place in the organs

subservient to digestion, and speedily proves fatal. If the individual who, like Boniface, "eats, drinks, and sleeps" upon ale, beer, or porter, escapes one or other of the foregoing maladies, he will probably fall a sacrifice to general dropsy, attended with disease of the main artery, or of the vessels which nourish the heart. He is, in general, a great dreamer, and commonly "most superstitious." When the liquor begins to have an exhilarating effect, he fancies he sees deeper into metaphysics than any other person; and, in proportion as he becomes more stupid, he thinks himself more enlightened.

They who indulge in the excessive use of cider or perry, are subject to irremediable disease of the stomach and other organs. When the system has given way to its baneful effects, they may congratulate themselves, however, if it be any consolation in their other miseries, that they are exempt from the depression of spirits, —the unwieldy body—the stupor, giddiness, and defect of memory, which fall to the lot of the inordinate consumers of malt liquors. In common with the latter, they are, however, peculiarly predisposed to rheumatism, gout, and their accompanying disorders.

PRACTICE OF WESLEY IN REGARD TO SLEEP.

THE celebrated John Wesley, who paid every attention to the best means of invigorating his body, in order that he might be enabled to exert himself for the general benefit of his fellow creatures, to the utmost his corporeal and mental powers would allow, informs us, that he had been accustomed to awake every night about twelve or one o'clock, and lay without sleeping for some time: he, therefore, very justly concluded, that this was caused by his lying in bed longer than nature required. To be satisfied upon this point, he procured an alarum, which awakened him next morning at seven, nearly an hour earlier than his usual time of rising.—He still lay awake at night. The ensuing morning he rose at six; but notwithstanding this, he lay awake the second night. The third morning he rose at five; but, nevertheless, lay awake the third night. His next hour of rising was at four, and lying no longer awake, he, for a period of above sixty years, continued the same practice; and, taking the year round, never lay awake for a quarter of an hour at a time, during a month. He justly adds, that by the same experiment, rising earlier and earlier every morning, any person may discover how much sleep he really stands in need of. Mr. Wesley was in the habit of going to bed at ten, so that by rising at four, he had six hours uninterrupted sleep, which he considered to be sufficient for his own health: he, however, very properly remarks, that invalids

and persons of a delicate constitution, and those accustomed to much bodily fatigue during the day, may require seven or eight hours' sleep.

THE MORTALITY IN FRANCE

IN THE WEALTHIER AND POORER CLASSES.

IN the first volume of the *Memoirs of the French Royal Academy of Medicine*,* now lying before us, we meet, among other interesting papers, with one by L. P. Villermé, which he begins by asking, if there is any difference between the mortality among the poor, and that among those in easy or affluent circumstances? His investigations, based on official statistical returns of the department of the Seine, which, of course, includes Paris, and of the other departments of France, authorise his replying most affirmatively, and showing that the excess of deaths is greatly on the side of the poor. We deem it unnecessary to give all the data introduced by M. Villermé. The chief inferences and results are sufficient for our present purpose. Some of the *arrondissements*, or wards of Paris, present such a marked contrast in the wealth and comfort of their inhabitants, as to justify our drawing a conclusion at once, from the difference in the deaths of the two, proportionate to their population. Thus, the first *arrondissement*, with a population of 50,065 inhabitants, and paying taxes, on property, to the amount of six millions, and upwards, of francs, lost by death, during a term of five years, 4,297. The twelfth *arrondissement*, the population of which is 69,971, paying in taxes two millions and a half of francs, exhibited, within the same period, a mortality of 8,210. In other words, the mean proportion of those who died at their homes, in the first example, was, annually, one for every 58 inhabitants and a fraction; whilst, in the second, it was one for every 42 and a fraction. The number sent to the hospitals in the year 1817, was one out of 348 inhabitants of the first *arrondissement*, and one of 99 for the twelfth. The mean deaths, from the two *arrondissements*, at the civil hospitals and infirmaries of Paris, were, in a period of five years, 43 to 67 persons, or about 64 per cent, of those who died at their homes. The entire mortality in the first *arrondissement* was one for every 41 and a fraction of the inhabitants; and in the twelfth, one for every 24 and a fraction.

Differences equally striking were found by M. Villermé to prevail between different quarters, or even streets of the same ward. In all, the mortality was greatest in the poorer quarters.

The prisons exhibited a frightful proportion of deaths, greater,

* *Memoires de l'Académie Royale de Médecine, Tome Premier. Avec six Planches.* Paris, 1828.

always, according to the exposure of their inhabitants, by being ill fed and clothed, and deprived of pure air and all exercise. Among the criminals condemned to the galleys at Brest, the deaths were (taking the mean of four years) one for forty-nine and a half. This mortality is, in fact, greater than we should at first suppose, did we not know that there are no children among these convicts, and that those who have passed their seventieth year are withdrawn and placed elsewhere.

The deaths among the tenants of the Parisian prisons, are in the proportion of 1 to 11 and a fraction. Alarming as is this picture, its darker shades are surpassed in the house for the repression of mendicity and vagabondage at St. Denis. Out of a mean annual population of men, women, and children, amounting to 661, the deaths are 194; or 1 to 3, and not quite a half. Children under ten years of age, form but a small number of those confined in this place. A fact worthy of notice, and illustrative of the above, is, that after the lapse of a year's detention, and when they have lost somewhat of their susceptibility to the causes of death, the old men and infirm are sent from the depot at St. Denis to Villers-Coterets, where their annual mortality becomes as 1 to 6.

By comparing the mean duration of life of the inhabitants of France generally, with that of those detained in prison, we arrive, according to Mr. Villermé, at the conclusion, that the imprisonment of any individual for his full term decreed by the law, even in the best prisons, deprives him of the chances of twenty years of his life! Here is a fruitful subject of meditation for enlightened men, who are entrusted either with the framing or carrying into effect of penal laws.

The same proportionate difference is found between the rich departments of France and those that are poor. In the former, the deaths are as 1 to 46 and a fraction; and in the latter, as 1 to rather less than 34. Due allowances are made in this estimate for the different geographical situations of the departments. In some cases, this is so trifling as not to require a notice.

Continuing the parallel, M. Villermé finds, that, of an equal number sick, of the two classes, the mortality will be greater among the poor than among those in easy circumstances.

In the year 1807, the only one in which regular returns of this nature were made to the central board of the administration of the hospitals of Paris, it appears that of 1617 seamstresses, mantua-makers, &c. received into these places, there were 190 deaths, that is to say, one for about eight and a half sick; of 807 journeyman shoe-makers, 108 died, or in the proportion of one to nearly seven and a half; and of 1277 match-makers and sellers, carders, dog-shearers, boot and shoe blacks, street-writers, door-keepers, cobblers, beggars, &c., also sick in the hospitals, 309 died—making a rate of one death to four and a fraction.

On the other hand, out of 1239 workmen jewellers, bakers, outchers, sausage-makers, tallow-chandlers, carpenters, wheelwrights, curriers, cutlers, cabinet-makers, servant-women, shopboys, lapidaries, sailors, waiters, night-men—who are the least distressed, and suffer least among the working classes, there were 117 deaths, or one in rather more than ten and a half. Of 2519 of the National Guard of Paris, there were only 100 deaths, or one out of something more than twenty-one and a half.

The inferences drawn by M. Villermé from the above statements are—

1. That the mortality in France, and, consequently, the mean duration of life is very different among those in easy circumstances, to what it is among the poor and destitute.

2. That this difference is so great, that in some of the wealthy departments, such as of Calvados, Orne, and Sarthe, the deaths are only 1 out of 50; whereas, among the inhabitants of the twelfth arrondissement, at Paris, the proportion is 1 to 24 and a fraction.

The deaths at different ages, in the two classes, are as follow :

Within the first year of life, the deaths in the wealthy departments are 20 out of 100; and in the poorer ones, 32 out of 100.

At four years from birth, there are 31 out of 100 dead, in the first class; and 38 in the second.

At ten years, 38 in 100 of the rich, and 44 in 100 of the poor.

At twenty years, the deaths of the former are 42 in 100; and of the latter, 49 in 100, or nearly one half.

At forty years, 54 in 100 are dead, in the rich departments; and 62 in 100 in the poorer.

At sixty years, there are rather more than 68 in 100 of the former, dead, and 78 in 100 in the latter.

At eighty years, 7 out of 100 have survived in the wealthier classes, and but 4 in the poorer.

At ninety years, of 10,000 inhabitants, born in the rich departments, 82 survive; and in the poorer, but 53 out of the same number.

The above series of interesting details, are full of warning and instruction, both to governments and individuals. They show how much the health and duration of life, in a community, are dependent on industry, comforts, and wealth, which can only be maintained and enjoyed by the freest scope being given to all the active powers of man, and their suitable direction and display by a good government, equal laws, and moral education. It was with an eye to the uniform testimony of history in this respect, that we asserted, in our first number (p. 3,) what, to many of our readers, may have seemed to border on rhetorical exaggeration, but which is, in fact, strictly true—"That Hygeia herself is ever the companion of true liberty, not less than of

orderly habits and pure morals. The periods of the greatest degradation of the human species from misrule and vice, have been also those of the most destructive pestilence; and hence it has been truly said, that general health is inconsistent with extreme servitude."

TIGHT SHOES.

WHOEVER would regard their feelings, in as far as their feet are concerned, and it is a point of no little personal comfort, must carefully attend to the choice of their shoes. It happens too often that people consult a ridiculous pride in preference to their ease. The ladies in particular are most apt to fall into this singular error. By a desire to rectify, what fashion has pronounced an error in nature—a foot proportioned in size and adapted in shape to the body it is formed to support, and the uses it is destined to fulfil—they force their feet into shoes considerably curtailed of their just proportions, as well in length as in breadth. If no evil consequences arose from this kind of ignorance and specious vanity, it might be passed over with a smile—but those which invariably result from it, force us to place it among the compliances with the whims of fashion, against which the young in particular should be seriously admonished.

Shoes of too restricted dimensions distort and blister the feet, and produce, invariably, those small but painful excrescences denominated corns. Nine women in ten, upon the most reasonable calculation, before the age of twenty-four, have, to a certain extent, deformed and suffering feet from this cause alone. Such individuals, also, as adopt this unnatural practice of forcing their feet, like a wedge, into a tight pair of shoes, are uniformly bad and ungraceful walkers—the spring and elasticity of their feet is lost, and their gait is ever afterwards cramped and hobbling.

They who would avoid these unseemly and painful defects, must remain satisfied with the original conformation of their foot, and wear shoes corresponding to its shape—and answering in every respect to its bulk. In purchasing shoes ready made, or professing to be made to measure, let them, if in the least degree too tight, be stretched upon the last—and not upon the feet. The shoe must be made to the foot—and not the foot to the shoe. These remarks are equally true, in reference to the shoes and boots of men—as to those worn by females.

Soldiers, and those who travel on foot, or walk much, should provide themselves with shoes that fit exactly—having the upper leather perfectly soft. Their stockings ought to be plain and soft, and should be frequently changed and washed. Persons whose feet perspire freely, should bathe them often, particularly

in summer—and during the latter season should wear thread or cotton stockings, which it is necessary for them to change more frequently than others, whose feet are habitually dry.

A FRUITFUL CAUSE OF INDIGESTION.

APART from other concurrent causes of injury, the food in common use among civilized people is very generally the most wholesome. Some principle of utility, founded upon experience, and not mere taste or caprice, has invariably led to its adoption, and caused it to be resorted to as the ordinary diet. If there is a prevalent fault, it will be found to be, that it is too concentrated—too full of nutriment, and too stimulating. Except, however, in those cases in which the plain rules of temperance in eating, are habitually or frequently violated, we are inclined to attribute a great majority of the cases of indigestion, not so much to the quantity or quality of the food in ordinary use, as to the enfeebled condition of the vital energies of the system, and the undue exhaustion of its nervous powers, induced by over-fatigue and excitement either of the mind or body—or by a confined and inactive mode of life—and the intemperate use of ardent spirits—especially the two latter.

These circumstances not only lower the tone of the general system, and consequently diminish the solvent powers of the organs concerned in digestion, but they, likewise, give rise to injurious effects, by depraving the taste and perverting the appetite. The practical value of simple, innocuous, and invigorating food, which is always a main consideration with the active and robust, is entirely unattended to by the *epicure*, whether in polished or unpolished life.—His attention is merely riveted by the minuter shades of impression upon the palate, or by the high flavour and exciting qualities of his favourite dishes. The cordial sensation, which is, in the first instance, induced by partaking of certain viands, causes the more important consideration as to the power of the system to execute the ultimate stages of digestion and assimilation, to be overlooked. We often see, from this very cause, the student—as well as the man whose mind is occupied with the cares, perplexities, and jealousies attendant upon a too ardent pursuit of fame, wealth, or the pleasures of the world—and the sedentary tradesman or mechanic, erring as much, though in a different way, as the sickly girl, in the heedlessness with which they swallow food that does not suit their condition.

From these facts we learn, that the best means to avoid injury from eating, as well as to preserve the healthy appetite unimpaired, is, as much as possible, to avoid those occupations and pursuits which diminish the strength and vigour of the system.

This truth is illustrated by the striking contrast which exists between the invalid, whose very existence, in many instances, depends upon his avoiding, with the greatest caution, all but the simplest and the lightest food, and the ploughman, who prefers the crudest and the coarsest fare that best "stays his stomach." It is not to be understood, however, that gluttony or improper food will produce no bad effects upon individuals in the most perfect health, and leading a life of active exercise, still these latter will be nourished upon food, which, whether considered in respect to its mass or quality, would to the invalid and the inactive prove a source of suffering and disease. No fact in relation to animal nature is, indeed, proved by a greater number of examples than both the permanent and occasional connection between those occupations which excite a vigorous circulation of the blood, and a keen appetite with a corresponding activity and promptness of digestion :—and the reverse effects produced by those pursuits, which allow a range of motion scarcely greater than that enjoyed by the oyster, as well as those carried on in confined apartments, and in a posture unfavourable to a free expansion of the stomach—as those of the student, the scrivener, the clerk, many artists, and the long list of sedentary mechanics.

TOBACCO SMOKING.

THE opinions which we have expressed in our third, eighth, and tenth numbers on tobacco-smoking, and snuff-taking, and the pointed enumeration of the evils which grow out of the use of this substance, render it needless for us to say much more on the present occasion. To these papers we would refer our correspondent, "A Victim of the Weed." He has suffered enough to apprise him of his danger, without having his constitution entirely broken down, by what he admits to be a bad practice. He may be very sure, that if smoking now produce dizziness, tremors will not be far behind ; and that a want of appetite for dinner will, ere long, be followed by its loss at other times, or it will be so depraved, that its calls cannot be received as a natural indication of the want of sustenance. It is the property of narcotics, whether opium or tobacco, if long persisted in, to weaken the tone of the skin, and lay it open to troublesome eruptions and itchings, which for the most part it is impossible to cure until the offending cause be withheld.

Experiments on animals show, that if a decoction of opium or tobacco be applied to the brain or spinal marrow, there is, at first, increased excitation of the heart, and ready contraction of the muscles : but, after a time, the circulation becomes more languid, and the muscles refuse to contract, under any irritant even directly applied to them. The person who uses much tobacco

has his nervous system affected in the same way :—various secretions, or natural discharges, from the different surfaces and glands, as of saliva from the mouth—mucus expectorated or coughed up from the lungs—the gastric or digestive juice from the stomach—bile from the liver, and so on, are, at first, all increased in quantity. But, after a time, under the prolonged excitation of this noxious agent, all these are diminished—the mouth is dry and parched—the breast feels hot, and there is often hoarseness and dry cough—the stomach is perverted in its office, and indigestion follows; and, finally, the liver becoming sluggish and torpid, no longer secretes the due quantity of bile, and the complexion loses its freshness, is of a turbid hue, or decidedly jaundiced.

“A Victim of the Weed” is desirous of knowing whether he can, at once, abandon his pipe and segars, or must part company in a gradual manner. Our advice is, to desist immediately and entirely from the use of tobacco, in every form, and in any quantity, however small. Let him, with a full knowledge of the pains he has suffered, and the greater evils yet in store for him if he fail to reform, resolutely and determinately say, “I will cease, from this hour, to smoke or take any, the slightest whiff.” He may feel distressed at the first withholding of a stimulus to which he had become, in a measure, accustomed; but this very feeling of languor and depression, from the deprivation of what neither added to his strength, nor was conducive to his nourishment, and which, so far from naturally exciting, invariably obtunds the senses, is a proof of its being an artificial want, the gratification of which keeps up a forced state of the animal economy, which, sooner or later, will sink as much below par, as it before had risen above it. Independent of those feelings of a purely physical nature, from the first abandonment of a bad habit, there are others growing out of our moral and intellectual constitution, by which we feel uneasy and uncomfortable, and even irritable, at the favourite occupation not being entered on, or indulged in, at the accustomed hour. Hence the necessity of our seeking out either business or company of such a character as shall engage our attention, and somewhat interest our better feelings, at the witching hour when we used to resign ourselves to the dominion of evil, by falling into the snares of sensuality.

We rejoice that our other correspondent has, swayed by our former monitions, abandoned the practice of chewing, and that he can now sign himself “A Reformer.”

QUACK LOGIC.

THE arguments by which quacks, their aiders and abettors, attempt to sustain their cause, are addressed entirely to the cre-

dulity of mankind. Common sense and reason are seldom taken into the account—consistency and candour are words for which they entertain a most sovereign contempt. Let us adduce a few specimens.

There lived a few years ago a most celebrated physician, as his admirers called him:—a *Doctor James Kean*, as he called himself, who declared that he possessed the power of curing all diseases incident to man—in consequence of his being the seventh son of a seventh son. Here was a reason which had its weight with some, precisely, we presume, because it was without foundation; and which brought the sapient James, as a matter of course, a number of patients. Among these was a man who was taken home to the house of the humane doctor in a gig;—a draught was administered to *expel* his malady, “but unfortunately it expelled likewise the vital principle.” A coroner’s inquest was held on the occasion, which gave the doctor an opportunity of showing off with that eclat, which is generally exhibited by the tribe, when they are obliged to speak for themselves, and cannot have the aid of the hired scribbler and puffer of their nostrums at their elbow. To the question by the coroner, What are you? He emphatically replied, “Why I am a man as *sells*, no not *sells*, I gives away pills, or any thing else that lays in the way—I’m no trade, I charge nothing, nor does not defraud nobody!!!”

From the same Gazette of Health, in which this account is given of the worthy *Doctor James Kean*, we shall extract a notice of another celebrated man, a quack surgeon, of the name of *Twyman*. This fellow had the impudence to bring an action against one of his dupes, a Mr. Cook, for the recovery of 22*l.* for surgical assistance; and to sustain his claims to professional character, got his son to swear that he, *Twyman*, possessed a knowledge of surgery by inspiration! and that in consequence of this gift, he had given up the trade of repairing leather breeches, to repair the injured trunks of his fellow creatures! The chief justice and jury had, however, no respect for such superior claims; and the inspired surgeon was nonsuited. Now the only difference between the case of this fellow and the members of the quack fraternity in general, is, that the public believe in their being all inspired, without themselves or relatives being at the trouble to swear it for them. We say the public believe it: we mean that portion of it, which supposes these men competent to cure diseases and heal wounds, who have had no other means of obtaining their knowledge except by inspiration.

There was another genius at Portsea, in England, of the name of *Hallet*, who styled himself a doctor, and professed to be the *original* curer of *all* diseases, even though they had been “turned out of the hospitals as incurable.” The assertion here consti-

tuted the argument, which was, no doubt, valid enough in the eyes of many.

In this country, we have a number of *originals*, who advance their claims with a confidence which shows them to be of the *inspired* school. Among the most successful of these, is a person of the name of William Swaim, whom his friends, by courtesy, call *doctor*. He was once a book-binder, but finding this too dull a business, he took to that of manufacturer and vender of a syrup, which he modestly designated by the title of Panacea. How he became possessed of the receipt for preparing it, whether in a dream, or a fit of inspiration, or from some fellow workman, or his physician, he has not, as yet, deigned to inform us. Suffice it to know, that it was to cure some of the most obstinate diseases; as well those in which mercury is usually deemed necessary, as others in which too much of this metal had been administered. It was to be a sovereign purifier of the blood—and, as all diseases, according to him, depended on more or less impurity of the blood, the panacea, as its name implied, was to cure all diseases. Cases of its good effects were, of course, soon obtained; and the public, blinded partly by their own credulity, and partly misled by the unjustifiable certificates of professional men, bought and swallowed with avidity the Panacea. This wonder-working medicine, among other of its recommendations, was declared to contain no mercury. This did not content every body. Some rather sceptical gentlemen of the medical profession, having been appointed a committee, by the Medical Society of Philadelphia, set about collecting cases in which this nostrum had been administered; and wrote to other physicians for their experience of its effects. The result of their labours, published in a pamphlet form,* was, that, in very many instances, the Panacea had caused violent mercurial salivation, in those who had taken it as a cure for their diseases; and that many of these latter were aggravated beyond all relief, by its use. It farther appeared, that the gentlemen of this city, whose high professorial standing ought to have made them, *above* all others, avoid being dupes to their good nature, in giving favourable certificates to such a cause, either completely retracted, or greatly modified, their former favourable opinions, in consequence of later and more extended observation of the true nature of the nostrum.

Now comes a display of quack candour.—The old certificates, without date, are still published in the newspapers, without the slightest allusion to the subsequent changes of opinion, and formal retraction of the gentlemen who first gave them; and Drs. C. and D. and G. are made to appear favourable to a mixture which

* First Report of the Committee of the Philadelphia Medical Society, on Quack Medicines. Read on the 15th December, 1827, and ordered to be published by the Society.

they declared to be either dangerous, or to fail of curing in cases in which it was most lauded, or to cause salivation.

The logic of the quack advocate, in this case, was, that the Committee were envious of the rise of the wonder-working Swaim; and wished, by this means, to stop him in his lofty flight; as if the eagle should envy the mocking-bird, or the horse its long-eared diminutive!

During the past year, we have had accounts of mercury being detected in Swaim's Panacea, by Professor Hare, of the University of Pennsylvania, by Dr. Emmons, of Kentucky, and Mr. Chilton, of New-York. Under this accumulation of proof, Mr. Swaim, finding it in vain to attempt rebutting testimony, at last comes out with a formal deposition, on oath, that his medicine does not contain mercury in any portion, manner, or form whatever. The question now is, whether the deponent means to assert that it *did* not formerly, or *prior* to the date of his oath, contain mercury; and, if so, how this assertion is to be reconciled with the facts already adduced. Again, does he mean to say, that, *in future*, the Panacea *will* not contain mercury? On this point, we cannot, from the very nature of nostrum manufacturing, have any satisfactory pledge.

MOTHERS' REWARDS TO CHILDREN.

THE following appeal to mothers, in the February number of the Ladies' Magazine,* (a work which, *en passant*, we heartily commend to all female readers, who have taste, intelligence, and feeling to be gratified and farther improved,) contains sentiments at once congenial with our own, as expressed in the initial article of our third number, and corroborative of the advice which we then gave:

"Mothers, can you not teach your children the art of doing good? It is only to aid, by your example as well as precepts, the development of the noblest faculties of your children—the affections, reason, conscience; while you repress, as much as possible, the selfishness of animal instinct—of appetite. Begin early.—You have the key of their affections—open their little hearts only to sweet impressions of love, which is benevolence. Never hire them with *money* to perform their tasks of any kind. If you have managed them rightly, they will do your requirements for *you* because they *love you*. Give gifts to your children as often as you think best; but never *pay* them for being good. Let the consciousness that they have done good, have gained knowledge, and that you approve their conduct, be their reward."

* The Ladies' Magazine and Literary Gazette, edited by Mrs. Sarah Hale. The Philadelphia Agent is Thomas T. Ash, 139 Chesnut-street. Price \$3 a year, in advance.

RULES FOR THE PEDESTRIAN.

By an attention to the following rules, the advantages to health, resulting from the exercise of walking, will be greatly increased.

1st. The most proper walk for health, is in a pure and dry air, and in rather an elevated situation, avoiding marshy and damp plains.

2d. In the summer season, the walk should be taken early in the morning, or towards the close of the day—but by no means during the middle of the day, unless guarded from the oppressive heat of the sun, under the shade of a wood or grove. In winter, the best period for walking is a short time after an early breakfast, or from ten to one.

3d. It is advisable to change occasionally the direction of the walk. The same place being gone over constantly, may excite as many disagreeable sensations as the closet or the study.

4th. The pedestrian should accustom himself to a very steady and regular, but not to a very rapid pace. In setting out, it should be rather slower than what may afterwards be indulged in.

5th. To read during a walk is an improper practice, highly detrimental to the eyes, and destroying nearly all the good effects to be derived from pedestrian exercise.

6th. It is highly beneficial to have a certain object or spot by which the walk is to be bounded—as to call at the house of a friend—to see some important improvement, or some delightful prospect, and the like.

7th. An agreeable companion, also, contributes much to serenity of mind—but, unless the style of walking, and tastes of the companions, are similar, it is better to walk alone, as either one or the other must be subjected to considerable constraint.

 TEMPERANCE.

“If thou well observe

The rule of *not too much*—by temperance taught,
In what thou eat'st and drink'st, seeking from thence
Due nourishment, not gluttonous delight,
Till many years over thy head return :
So may'st thou live 'till like ripe fruit thou drop
Into thy mother's lap, or be with ease
Gather'd, not harshly pluck'd, in death mature.”—*Milton*.

THE Archbishop of Canterbury has said, that it is a shame for man to have so many diseases; for a sober life produces sound health, while intemperance changes into deadly poison even that which was designed to preserve life.

THE
JOURNAL OF HEALTH.

CONDUCTED BY AN ASSOCIATION OF PHYSICIANS.

Health—the poor man's riches, the rich man's bliss.

NO. 15. PHILADELPHIA, APRIL 14, 1830. VOL. I.

WE have already shown, that the well being of the human constitution, mental as well as physical, is best secured by an alternation of action and repose. This truth cannot be too often repeated. The proportion of each of these ingredients, it is true, must be varied according to the different varieties of age, temperament, and habit, yet no one of them can be entirely omitted without impairing the whole composition. Mere bodily labour, without thought or object, as in the tread-mill, is, however, as little related to the due exercise of the entire system, as intense study or application of mind in a sedentary posture, or in a confined room. But, such professions, or modes of life, as call for repeated, regular, and varied exercise of the vital energies, will be found to yield the proper stimulus to the body, and the fittest pabulum for the mind. There must be always something which cannot be escaped from, which shall control us, and excite a feeling of interest and responsibility, or it does not merit the name of occupation. When this turn is acquired, every thing is in a good train. The faculties expand with the occasion, and the capacity increases with the taste for employment. Many minor evils, which assail the idle, are merged in the overwhelming excitement which active occupation produces. The phantasms of the indolent and irresolute are dispelled by peremptory duty, as the little sicknesses of the invalid are vanquished by the exhilaration of some tour or expedition. In a state of activity, the mind grapples cheerfully with difficulties, which would be quite appalling to the indolent and passive, as the body of the practised athlete meets, without shrinking, the blows that would demolish a relaxed or recumbent person.

It must be borne in mind, that there is, in permanent effect, a wide difference between compulsory and voluntary occupation—between a difficulty which calls upon us to exert our energies

whether we choose or not, and one that we may coquet with ; between, in short, *business* and *pastime*.

Many people imagine, when they make violent exertions, run into danger, and pursue things distant and difficult, that they are employed ; without reflecting upon the irregular excitement produced by the desultory nature of their active fits, and the state of collapse into which all the faculties subside after each occasion of strong, isolated stimulus. Others, again, are continually administering *placebos* to the natural restlessness and craving of both body and mind for employment, instead of supplying the proper food. *Fine* works, *safe* games, the trifling practice of the arts, all equally useless, tiresome, and tasteless, keep them midway between reflection and occupation. The somnolency which this plan of *killing time* produces, is highly useful in states of convalescence from acute disease, and in cases where we intend gradually to restore the suppleness and elasticity of the overstrained faculties, but it can never be considered as a proper condition for those already in health, and capable of all necessary activity.

It is a matter of common observation, that many sources of pleasure and profit, whence some have derived the greatest benefit, are not useful upon any one unvaried principle. Gardening, sporting, travelling, must employ, or they do not even please, much less do good. The occupation pursued, in order that the greatest possible benefit may be derived from it, must also be, in some degree, adapted to the condition and character of each individual.

A tour upon the European continent, which restores the jaded energies of the toil-worn man of business, which soothes the irritability of the hectic invalid, and affords the most abundant field of gratification to the artist, the physician, and the philosopher, is the worst of all possible occupations for the chivalrous, headstrong youth, impatient of leading-strings, or for the melancholy enthusiast, whose masculine temper spurns the allurements of sense and taste, and is to be fixed only by duty and by danger. Germany's castles, and Italia's purpled hills, which awake the busy fancy of the romantic girl, and fill up an enchanting episode in the still-life of the poet and the scholar, form no part of the existence of these people ;—what they want is much "stronger meat"—the controul of serious occupation and responsibility. They are far better employed in felling the forest, and altering the face of the wilderness ; or in some occupation where the difficulties to be overcome, demand their constant bodily activity, as well as the exertion of an enterprising and undaunted mind.

It is almost as difficult to persuade a literary man, immured amid his books, or a mechanic, "from morn to eve bent o'er his daily task," that he is following, so far as health is concerned, a pernicious course of life, as to wean the sensualist from debasing

indulgence: but we may often open their eyes to see the distinction between real occupation, and its many substitutes, and engage them to ascertain what is best adapted to increase and prolong the activity of the mind—what pursuits most benefit the body's health, and what things have really on both an opposite effect. Every disposition may be well or ill employed; and many persons who will not, or can not relinquish, at once, a favourite or necessary pursuit, may yet be induced to sacrifice, by degrees, an immediate gratification, or present good, for an ultimate and important end; or, in other words, to pursue pleasure and active employment *from principle, or as a duty.*

NIGHT THE PROPER PERIOD FOR SLEEP.

VALANGIN relates a circumstance which satisfactorily proves the advantage of sleeping during the night instead of the day. It was an experiment made by two colonels of horse, in the French army, who had disputed much which period of the twenty-four hours was the fittest for marching, and for repose. As this was a very interesting subject, in a military point of view, to have it ascertained, they obtained leave from the commanding officer to try the experiment. One of them, although it was in the heat of the summer, marched in the day, and rested at night—he arrived at the termination of a march of six hundred miles without the loss of either men or horses—the other, who conceived it would be less fatiguing to march during the cool of the evening and part of the night, than in the heat of the day, at the end of the same march, had lost many of his horses and men.

DEBT A CAUSE OF DRUNKENNESS.

IN the last number of that ably conducted work, the Southern Review, alike remarkable for a manly and independent strain of sentiment and vigour of style, we meet with the following observations by the reviewer of "The Anatomy of Drunkenness."* Were any additional testimony required, we could adduce our own in corroboration of the melancholy truth which they reveal. We have witnessed many such cases as those described by this writer.

After giving the causes of drunkenness, as laid down by Mr. M'Nish, the reviewer continues:—"Whilst we heartily subscribe to the soundness of these remarks, we must be allowed to observe, that at the south we have no hesitation in affirming, that

* By Robert M'Nish, Member of the Faculty of Physicians and Surgeons of Glasgow.

debt is the most prolific cause of drunkenness. If every man who signs a bond would only reflect, that, without a reasonable certainty of paying it, he was, as it were, entering into a sort of recognizance to become a drunkard, it might be productive of a little more caution in entering into perplexing and precarious contracts. There is something in the influence of pecuniary embarrassment on the mind, that is exceedingly mysterious and unaccountable. Much greater apparent misfortunes in life are borne with much greater fortitude. The loss of friends, the deprivation of sight and hearing, and the amputation of some limb necessary to the convenience and enjoyment of life, are sustained with composure, if not cheerfulness; but a jail seems to be vested with an ignominy and horror, which the bravest cannot contemplate without a shuddering panic. We believe, after all, this secret loathing of pecuniary embarrassment is connected with a sentiment which enters more largely into the passions and actions of man than any other—that is, pride. In spite of the intervention of what the world calls bad luck, a man, unsuccessful in his pecuniary arrangements, always suffers under the self-reproach of having been wanting either in skill or judgment. If this be the most productive, it is, at the same time, the most melancholy cause of intemperance. There is scarcely any spectacle more pitiable than to see a man, highly gifted with intelligence and sensibility, seeming to drown all recollection of his embarrassments in intemperance, and sinking under its fatal and treacherous consolations into hopeless brutality, whilst surrounded by the most endearing obligations of life that can call upon him in vain to arouse from his miserable lethargy. We must condemn, but we cannot refrain from pitying such a sufferer. By what measure shall we gauge the indescribable agony of his waking moments, when sobriety not only reveals to him what he is, but what he has been? The fatal stimulus does not operate alone upon the mind with the ‘charm of an oblivious antidote,’ but it acts physically, and, if we may so speak, mechanically upon the body. From the accounts of the unfortunate victims themselves, pecuniary distress throws across the breast a sense of suffocation, as if a bar of iron was placed on the chest—a type of ‘that perilous stuff,’ which the poet of nature tells us, ‘weighs upon the heart.’ Liquor has the immediate effect of lifting this load; but in the end, what an incubus does it place in its stead! The loathsome personification of Fuzeli, is an angel to the fiend that sits crouching for its prey on the bosom of the sleeping victim of this fatal delusion.”

—“South of the Potomac, therefore, if you see a man reeling in the streets, you need scarcely ask what sort of a schedule the unfortunate straggler has rendered to his creditors; as insolvency and brandy, if not synonymous terms, are too often united.”

BEAUTY—CLOTHING OF CHILDREN.

WHEN we observe the extreme anxiety of mothers to improve the beauty and impart grace to the forms of their daughters, we cannot but pity the ignorance and infatuation which induce them, in too many instances, to resort to means calculated much more effectually to defeat the object so ardently desired, than to promote it. A very slight knowledge of the human frame, and of the manner in which it is influenced by external agents, would teach them the absurdity of all attempts to supply, by artificial means, what can result only from the unassisted efforts of nature. In infancy as well as in adult life, the first and most important object of consideration should be to preserve and promote the health and vigour of the body—since with its health we necessarily maintain its symmetry and improve its beauty.

Bodily deformity, in particular, unless congenital, or the effect of unavoidable disease or accident, is in the great majority of cases produced by nursery mismanagement, and the employment of the very means which are resorted to in order to prevent it.

The fact cannot be too often repeated, nor can it be too seriously urged upon parents, that the foundation of a graceful and just proportion in the various parts of the body must be laid in infancy. A light dress, which gives freedom to the functions of life and action, is the only one adapted to permit perfect, unobstructed growth—the young fibres, unconstrained by obstacles imposed by art, will shoot forth harmoniously into the form which nature intended. The garments of children should be in every respect perfectly easy, so as not to impede the freedom of their movements by bands or ligatures upon the chest, the loins, the legs or arms. With such liberty, the muscles of the trunk and limbs will gradually assume the fine swell and development, which nothing short of unconstrained exercise can ever produce. The body will turn easily and gracefully upon its firmly poised base—the chest will rise in noble and healthy expanse, and the whole figure will assume that perfectness of form, with which beauty, usefulness and health are so intimately connected.

TEMPERANCE—EXPERIENCE OF DR. CHEYNE.

Dr. George Cheyne, an eminent practitioner of medicine, and the author of several learned works, was descended from a respectable family in Scotland, where he was born in 1671. His youth was passed in close study, and in almost constant application to the abstract sciences. At this period, the general course of his life was, therefore, extremely temperate and sedentary. He, however, admitted occasionally of some relaxation, diverting

himself with works of imagination, and “rousing nature,” as he himself expressed it, “by agreeable company and good cheer.” Having taken the degree of M. D. at Edinburgh, he repaired to London, when he was about thirty years of age, in order to commence the practice of his profession. On his arrival in the metropolis, he soon forsook the regular and temperate manner of living to which he had been accustomed, and partly from inclination, as well as with a view to promote his practice, he passed much of his time in company and at taverns. Being of a cheerful disposition, and possessing a lively imagination, with much acquired knowledge, he soon rendered himself very agreeable to those who lived and conversed freely. By such he was greatly caressed, and, to use his own words, “grew daily in bulk, and in friendship with these gay gentlemen and their acquaintances.”

In a few years, however, he found this mode of living very injurious to his health—he grew excessively fat, short breasted, listless and lethargic. An attack of intermittent fever now confined him to his bed for a few weeks—on recovering from which he went on tolerably well for about a year; neither, however, so clear in his faculties, nor so gay in his temper, as he had formerly been. The following autumn he was seized suddenly with a species of vertigo, of so alarming a nature as to cause a speedy attack of apoplexy to be feared. By degrees, his disease became changed into a constant violent head-ache, giddiness and lowness of spirits: he was now induced to relinquish entirely his practice of eating late suppers—a practice which he never afterwards resumed. He at the same time confined himself at dinner to a small quantity of plain animal food—drinking but very sparingly of fermented liquors. The decline of his health and spirits caused him to be deserted by many of his more airy and jovial companions, which circumstance contributed to the increase of his melancholy.

Dr. Cheyne now retired into the country; but neither this nor his moderate plan of living having removed entirely his complaints, he was persuaded to try the Bath waters: these gave him some relief. On his return to London for the winter season, he confined himself to a milk diet, from which he experienced the most salutary effects. He was soon enabled to follow his profession with great diligence, in summer at Bath, and in winter at London. At this period of his life he generally rode on horseback ten or fifteen miles every day. Finding his health to be thoroughly established, the doctor again made a change in his regimen—gradually lessening the quantity of his milk and vegetables, and by slow degrees, and in moderate quantities, partaking of the lightest and most tender animal food. This diet he continued for some time—but at length returned to the common mode of living, and to the use of wine, though within the bounds of temperance. He

appears to have enjoyed good health for several years. His manner of life was still, however, more free than his constitution would admit of—and, at length, produced very bad effects. In the course of about twelve years, he continued to increase in size, and at length weighed more than thirty-two stone. His breathing became so short, that, upon stepping into his carriage quickly, he was ready to faint, and his face became tumid and nearly black. He was not able to ascend above one flight of stairs at a time without extreme difficulty: if he had but a hundred paces to walk he was obliged to rest upon the way.

He tried various means of relief, proposed to him by his friends—from none of which, however, did he derive so much advantage as from a milk and vegetable diet. By a strict adherence to this regimen, in a little more than two years, his health became thoroughly established; and he confined himself almost entirely to it during the remainder of his life. Of this plan of living and its effects, he speaks as follows:—

“My regimen, at present, (1725,) is milk, with tea, coffee, bread and butter, mild cheese, salad, fruits and seeds of all kinds, with tender roots, and, in short, every thing that has not life, dressed or not, as I like it; in which there is as much, or a greater variety than in animal food, so that the stomach need never be cloyed. I drink no wine, nor any fermented liquors, and am rarely dry, most of my food being liquid, moist or juicy; only after dinner I drink either coffee or green tea, but seldom both in the same day, and sometimes a glass of small soft cider. The thinner the diet is, the easier, more cheerful and lightsome I find myself. My sleep is also sounder, though, perhaps, somewhat shorter than formerly under my full animal diet. But then I am more alive than ever I was, as soon as I awake and get up. I rise commonly at six, and go to bed at ten.”

Dr. Cheyne by no means recommends the above course to be followed by robust, active and healthy individuals. On the contrary, in reference to that proper for the latter, he remarks, that, the diet and manner of living of the middling ranks, who are temperate in their use of the food which is the common and natural product of the country—that is, of animal food plainly dressed, and of liquors purified by fermentation only, without the tortures of the fire, or without being converted into spirits, is that intended by the author of nature for this climate and country—and consequently, is the most wholesome and fittest, in general, for prolonging life, and preventing disease, that the ends of Providence, and the condition of mortality will admit.

Dr. Cheyne died at Bath, in 1743.

RULES FOR A YOUNG LADY.

1. LET her go to bed at ten o'clock—nine, if she pleases. She must not grumble, or be disheartened because she may not sleep the first night or two, and thus lay ruminating on the pleasures from which she has cut herself off; but persist steadily for a few nights; when she will find that habit will produce a far more pleasant repose than that which follows a late ball, a rout, or assembly. She will, also, rise in the morning more refreshed—with better spirits, and a more blooming complexion.

2. Let her rise about six o'clock in summer, and about eight in winter—immediately wash her face and hands with pure water—cool or tepid, according to the season of the year; and if she could by any means be induced to sweep her room, or bustle about some other domestic concerns for about an hour, she would be the gainer, as well in health as in beauty, by the practice.

3. Her breakfast should be something more substantial than a cup of slops, whether denominated tea or coffee, and a thin slice of bread and butter. She should take a soft boiled egg or two, a little cold meat, a draught of milk or a cup or two of pure chocolate.

4. She should not lounge all day by the fire, reading novels, nor indulge herself in thinking of the perfidy of false swains, or the despair of a pining damsel; but bustle about—walk or ride in the open air, rub the furniture, or make puddings—and when she feels hungry eat a custard or something equally light, in place of the fashionable morning treat of a slice of pound cake and a glass of wine or cordial.

5. Let her dine upon mutton or beef plainly cooked, and not too fat—but she need not turn away occasionally from a fowl or any thing equally good; let her only observe to partake of it in moderation, and to drink sparingly of water during the repast.

6. In place of three or four cups of strong tea for supper she may eat a custard—a bowl of bread and milk—or similar articles, and in a few hours afterwards let her retire to bed.

7. At other periods of the day which are unoccupied by business or exercise, let her read—no sickly love-tales—but good humoured and instructive works—calculated, while they keep the mind unincumbered with heavy thoughts, to augment its store of ideas, and to guard it against the injury which will ever result from false perceptions of mankind and of the concerns of life.

THE IRRITABILITY OF GENIUS.

BEFORE attempting to give, as is our intention, some notices of the habits of literary men, and pointing out such of them as are worthy of imitation, and others which brought with them

immediate punishment, in ruined health, and loss of life itself, we have thought that some remarks from the entertaining D'Israeli, on "the Irritability of Genius," would not be without interest and instruction to our readers. Neither friend nor physician can take any thing like a just view of the nature and extent of the bodily ailments, unless aware of the influence of the passions and emotions of the mind by which the invalid is swayed, and of the sufferings growing out of the suspense and anxiety of his vocation.

La Harpe, an author by profession, observes, that as it has been shown that there are some maladies peculiar to artists, there are also sorrows which are peculiar to them, and which the world can neither pity nor soften, because they do not enter into their experience. The querulous language of so many men of genius, has been sometimes attributed to causes very different from the real ones;—the most fortunate live to see their talents contested, and their best works decried. An author, with certain critics, seems much in the situation of Benedict when he exclaimed, "Hang me in a bottle, like a cat, and shoot at me; and he that hits me, let him be clapped on the shoulder, and called Adam!" Assuredly, many an author has sunk into his grave, without the consciousness of having obtained that fame for which he had in vain sacrificed an arduous life. The too-feeling Smollet has left this testimony to posterity.—"Had some of those who are pleased to call themselves my friends, been at any pains to deserve the character, and told me ingenuously what I had to expect in the capacity of an *author*, I should, in all probability, have spared myself the *incredible labour* and *chagrin* I have since undergone." And Smollet was a popular writer! Pope's solemn declaration, in the preface to his collected works, comes by no means short of Smollet's avowal. When employed on the *Iliad*, he found it not only occupy his thoughts by day, but haunting his dreams by night, and once wished himself hanged to get rid of Homer: and that he experienced often such literary agonies, witness his description of the depressions and elevations of genius,

"Who pants for glory finds but short repose,
A breath revives him, or a breath o'erthrows."

Thus must the days of a great author be passed in labours as unremitting and exhausting as those of the artizan. The world are not always aware, that, to some, meditation, composition, and even conversation, may inflict pains undetected by the eye, and the tenderness of friendship. When even Rousseau passed a morning in company, he tells us it was observed that in the evening he was dissatisfied and distressed; and John Hunter, in a mixed company, found conversation fatigued instead of amusing him. Hawkesworth, in the second paper of the *Adventurer*, has

composed, from his own feelings, an eloquent comparative estimate of intellectual and corporeal labour. It may console the humble mechanic.

The anxious uncertainty of an author for his compositions, resembles that of a lover when he has written to a mistress not yet decided on his claims: he repents his labour, for he thinks he has written too much, while he is mortified at recollecting that he had omitted some things, which he imagines would have secured the object of his wishes.—Madame de Stael, who has often entered into feelings familiar to a literary and political family, in a parallel between ambition with genius, has distinguished them in this; that while “ambition *perseveres* in the desire of acquiring power, genius *flags* of itself. Genius, in the midst of society, is pain, an internal fever which would require to be treated as a real disease, if the records of glory did not soften the sufferings it produces.”

The acquaintances of the poet Collins probably complained of his wayward humours and irritability; but how could they sympathize with the secret mortification of the poet for having failed in his pastorals, imagining that they were composed on wrong principles; or with a secret agony of soul, burning, with his own hands, his unsold but immortal odes? Nor must we forget here the dignified complaint of the Rambler, with which he awfully closes his work, in appealing to posterity.

In its solitary occupations, genius contracts its peculiarities, and in that sensibility which accompanies it, that loftiness of spirit, those quick jealousies, those excessive affections and aversions, which view every thing as it passes in its own ideal world, and rarely as it exists in the mediocrity of reality. They have abandoned their country, they have changed their name, they have punished themselves with exile in the rage of their disorder. Descartes sought in vain, even in his secreted life, a refuge for his genius; he thought himself calumniated among strangers, and he went and died in Sweden; and little did that man of genius think, that his countrymen would beg to have his ashes restored to them. The great poetical genius* of our times, has openly alienated himself from the land of his brothers; he becomes immortal in the language of a people whom he would condemn; he accepts with ingratitude the fame he loves more than life, and he is only truly great on that spot of earth, whose genius, when he is no more, will contemplate on his shade in anger and in sorrow.

Thus the state of authorship is not friendly to equality of temper; and, in those various humours incidental to it, when authors are often affected deeply, while the cause escapes all perception of sympathy, at those moments the lightest injury to the feelings,

* Byron.—These remarks were of course, written during the life-time and voluntary exile of the noble poet.

which, at another time, would make no impression, may produce even fury in the warm temper, or the corroding chagrin of a self-wounded spirit. These are moments which claim the tenderness of friendship, animated by a high esteem for the intellectual excellence of the man of genius—not the general intercourse of society, not the insensibility of the dull, nor the levity of the volatile.

THE HAIR.

INTIMATELY connected with the skin, of which it, in fact, forms an appendage, is the hair. Its nature and structure are but little understood by the public generally. We propose, therefore, on the present occasion, to occupy a page or two with a description of it, in order to enable our readers to understand more fully what we may hereafter have to offer upon the means of guarding against its loss.

If a hair be plucked from any part of the skin, and its root examined with a magnifying glass, it will be found to be of an oval form, and composed of a softish, glutinous, or pulpy matter, contained in a semi-transparent bag, open at the lower end, to receive nerves and blood vessels, and at the upper to receive the hair. This root is fixed in the inner or true skin, by which it is nourished with blood and other fluids. The roots of the hair exist in this membrane in great profusion over the whole body; and, what is very remarkable, in every individual, many more roots exist than hairs growing from them—a fact which is proved by hairs often appearing on the nose and ears in men, and on the arms and face of women, where they were before wanting.

It is a vulgar error, that the roots of the hair are destroyed or perish in every case in which it falls out, and does not again grow above the skin. It is very possible, however, for the roots of the hair, as well as the skin itself, in which they are planted, to be destroyed by accident, and various diseases;—all we mean is, that this does not usually occur in fevers, followed by a loss of the hair, and in ordinary cases of baldness in young persons. In such cases, the roots may, by examination after death, be discovered equally numerous, as in individuals who are not bald. The hair is merely prevented from growing, either by the inertness of the roots, or probably on account of the external layer of the skin having become so hard, dry, or thickened, as to prevent the hair from penetrating it, as it had formerly done.

It is to be remarked, that the hairs do not rise perpendicularly from their roots, but pass very obliquely, and at an acute angle, through the two layers of the skin, binding these together, as though nature had used the hair for sewing thread. This fact explains the direction and flat position of the hairs on the head,

eye-brows, &c. and shows the reason why they adhere so firmly as to be pulled out with difficulty; and, also, the peculiar and often very painful sensation occasioned by brushing the hair contrary to its natural direction.

Each separate hair is formed of ten or twelve smaller hairs, which unite from the root and form a hollow tube, somewhat like a very fine stalk of grass; it is, also, like particular species of grass, jointed at intervals. These joints seem to overlap each other, as if the end of one small tube was inserted into another, and so on to the end of the hair. This structure, though invisible to the naked eye, or even to our ordinary microscopes, may be made manifest to the touch. Let a hair several inches long be rotated between the finger and thumb, and it will be found always to move towards the top end, and never towards that corresponding with the root, in whatever direction it may be turned—proving that the rough overlappings along the course of the hair, are all directed towards the top.

Like the outer skin and the nails, the hollow tube of the hair is semi-transparent, its colour depending upon a peculiar matter or pulp which rises within this tube from the root. The hue of the hair corresponds, pretty uniformly, with the colour of the skin—being very dark in the negro, and always white in the albino—while it assumes almost every intermediate shade in the European races—flaxen, auburn, black, &c. The hair corresponds, also, in colour with the eyes—light hair seldom, if ever, being associated with dark eyes.

The head is the part of the body on which the hair is always most abundant, providing it with a kind of pad, by which it is protected, to a great degree, both from mechanical injuries, and from sudden changes and inclemencies of the weather. It is a curious fact, that the limits of the hair on the sides of the head never vary; but it sometimes extends behind, over the upper part of the neck. On the forehead, however, the varieties are infinite—sometimes extending lower down, or stopping higher up—sometimes tracing a curved line, at others forming a complete triangle, the apex corresponding with the middle of the forehead. These limits are never, however, traced with any degree of uniformity. The appearance of breadth, or contraction of the forehead, is mainly determined by these irregularities in the distribution of the hair. The actual breadth, as well as the different degrees of inclination depend, however, exclusively upon the bones. The manner in which the hair terminates at the forehead, undoubtedly contributes, in some degree, to the expression of the face. We say in some degree, for, in fact, it is much less to the width of the forehead, than to the direction approaching the perpendicular, that we refer the grand and majestic air which we ascribe to superior beings and to heroes.

The thickness of the hair, or the number contained upon a given surface, varies in an astonishing degree. In some individuals we find the hairs numerous and in close contact, whilst in others they are more sparingly disseminated, and suffer the skin to appear—a circumstance depending either upon original formation, or upon diseases that have occasioned their partial loss. Of the thickness of the hair, the colour is said to be a tolerably correct test—it being most copious when of a dark shade or colour, the least so when light.

The difference in the nature of the hair considerably influences its length. Lank hair is generally the longest. The more it curls, the shorter it is, as is exemplified in blacks, and even in many white persons, who have it frizzled like the former.

SINGULAR DISCOVERY.

AFTER having exhausted the whole quack vocabulary of the wonderful and singularly sanative properties, qualities and powers of their nostrums, the like of which never was before, and assuredly never can, in truth, be told of again, the manufacturers and venders would seem to be about to adopt a new plan of operations. They now recommend their inventions—not as healing, but as *anti-healing*. The last puff extraordinary and direct, is one of a new *anti-febrifuge*, that is to say, of a something which shall be opposed to, or counteract ‘any medicine serviceable in a fever,’ for this is the common dictionary explanation of a febrifuge. The science of medicine must be, indeed, making marvellous strides to perfection, when disinterested quackery finds it necessary, in place of, as heretofore, offering to cure the incurable, to come forward and offer a new mixture, which is to prevent the success of the remedies had recourse to in fever. This *anti-febrifuge* must be a wonderful discovery. It is also an oxygenated *anti-febrifuge*—nay, more, it is Potter’s oxygenated *anti-febrifuge*! Why need we go farther? what incredulity could be proof against the wondrous power of such a title? It is true, that to a person ignorant of chemistry, almost any other prefix would have done as well—such as carbonated, or chlorinated; and one who knows any thing about oxygen will think the title to be any thing but explicit. Thus, for instance, water is oxygenated, red precipitate is oxygenated, white arsenic is oxygenated, the air we breathe is oxygenated, so is aqua fortis and oil of vitriol, blue ointment and citron ointment, and hundreds of other substances. The introduction of scientific terms by persons either totally ignorant of their meaning, or purposely to make the vulgar stare, reminds us of the eloquent exordium of Tony, who accused the house dog in due form before his master of having killed the old rooster—

When, says Tony, I think of the stars and their motion, and of Cæsars and their fortunes, of the Pershins, (Persians) and the Massydonies, (Macedonians) and the Romans, and—and when I think—. Here the orator, overpowered by his subject, sat down. So, when the proprietor thinks of the wonders of his oxygenated anti-febrifuge, he talks of “the hot and icy breathings of the ague fiend,” and such like nonsense. The best test of its powers would be to try it on fishes. They, it is known, breathe the oxygen of the air contained in water. We also know that, in certain seasons, when the water undergoes particular changes by deterioration of its contained air, they die in great numbers. Their diseases are probably the river ague and pond typhus, against which, we doubt not, the oxygenated anti-febrifuge would be fully as serviceable as it is in the fevers which assail the human subject.

We anticipate next an announcement in something like the following terms:—

“Whereas, sometimes either convenience or fashion may make it necessary for ladies or gentlemen to be temporarily *sick*—all such are informed, they may be supplied with *disorders*, real or imaginary, from a pimple to the plague, with a classed nomenclature, by applying to Mr. —, at *anti-febrifuge* hall, sign of the oxygenated bronch head.”

But, after all, the more numerous class of persons are those who prefer some new, wonderful, and before unheard of remedy for their diversified ailments, we propose giving in our next, for their benefit and gratification, an account of the virtues of the *New American Fluid*—a most rare article.

FALSTAFF.

If we examine the character of Falstaff, in whom all the bewitching qualities of a professed drunkard are exhibited, we shall find it such a one as few would willingly desire their own to resemble. He was not only a wit himself, but the cause of it in other men. He manifests much good humour in bearing the railery of others, and great quickness in retorts of his own. He drinks much—and while he enumerates the qualities of your true Sherris-sack, he skilfully commends what he drinks. Yet the same character is as strongly represented to us, by the inimitable delineator of nature, as a parasite, a vulgar and unseasonable joker, a liar, a coward, a beastly and dishonest man.

Cause of Insanity.—A late writer has astonished the philosophical reader upon the subject of insanity, by asserting that madness or insanity, is inflicted on human beings by Almighty God as

a punishment for their sins. For my part, I consider insanity in the nature of a diseased function of the brain, and have observed what I have considered very wicked and abominable characters, who have shown no signs of madness, unless, indeed, their being wicked should be admitted as an *a priori* evidence of their being so; and on the contrary, other persons, who have observed all the duties of life, have become the unfortunate victims of this malady. We always lose our discretion, when we arrogate to ourselves the office of a cabinet counsellor to the Supreme Being, and attempt to account, religiously or morally, for his inscrutable dispensations.—*The Manual for Invalids.*

THE spring being the season of the year at which the prejudices and mistakes of a great number of persons induce them to resort to bleeding, or to some active medicine, with the view of increasing their health, and guarding against disease, it may be proper, now, to warn all such against the prejudicial tendency of this practice. It is, indeed, far more apt to invite an attack of disease than to guard them against it. All the purposes for which it is resorted to, can, however, be very certainly answered by gentle daily exercise, great caution in adapting the dress to the rapid changes in the weather, and the strictest temperance.

THE DUNGEON.—Wordsworth.

AND this place our forefathers made for man!
 This is the process of our love and wisdom,
 To each poor brother who offends against us—
 Most innocent, perhaps.—And what if guilty?
 Is this the only cure? Merciful God!
 Each pore and natural outlet shrivell'd up
 By ignorance and parching poverty,
 His energies roll back upon his heart,
 And stagnate and corrupt; till changed to poison,
 They break out on him, like a loathsome plague spot;
 Then we call in our pamper'd mountebanks—
 And this is their best cure! uncomforted
 And friendless solitude, groaning and tears,
 And savage faces, at the clanking hour,
 Seen through the steams and vapour of his dungeon;
 By the lamp's dismal twilight! So he lies
 Circled with evil, till his very soul
 Unmoulds its essence, hopelessly deformed
 By sighs of ever more deformity!
 With other ministrations Thou, O Nature!
 Healest thy wandering and distempered child:
 Thou pourest on him thy soft influences,
 Thy sunny hues, fair forms, and breathing sweets,
 Thy melodies of woods, and winds and waters,
 Till he relent, and can no more endure
 To be a jarring and dissonant thing,
 Amid this general dance and minstrelsy;
 But, bursting into tears, wins back his way,
 His angry spirit healed and harmonized
 By the benignant touch of love and beauty.

PROPER DRINK FOR HOT CLIMATES.

Dr. James Johnson, who spent some time in the East Indies, thus expresses himself in regard to the kind of drink best adapted to preserve health in tropical and other warm climates.

I have already observed, that the grand secret, or fundamental rule, for preserving health in hot countries, is "*to keep the body cool.*" I have also alluded to the strong sympathy that subsists between the skin and several internal organs, as the stomach, liver, and bowels; on this principle, common sense alone would point out the propriety of avoiding heating and stimulating drink, for the same reason that we endeavour to guard against the high temperature of the climate.

The delusion which has led to the use of vinous and spirituous potations in hot climates, is kept up chiefly by this circumstance, that their bad effects are, in reality, not so conspicuous as one would expect: they rather predispose to, and aggravate the various causes of disease resulting from climate, than produce direct indisposition themselves; consequently, superficial observation places their effects to the account of other agents. But the truth is, that, as drunkenness, in a moral point of view, leads to every vice, so, in a medical point of view, it accelerates the attack, and renders more difficult the cure of every disease, more particularly the diseases of hot climates,—because it has a specific effect, I may say, on those organs to which the deleterious influence of climate is peculiarly directed. If the northern inebriate is proverbially subject to disease of the liver, where the coldness of the atmosphere powerfully counterpoises, by its action on the surface, the internal injury induced by strong drink, how can the inhabitant of the East or West Indies expect to escape, when the external and internal causes run in perfect unison, and promote each other's effects by a wonderful sympathy?

A very common opinion prevails, even in the profession,—and I am not prepared to deny its validity, that during the operation of wine or spirits on the human frame, we are better able to resist the agency of certain morbid causes, as contagion, marsh effluvium, cold, &c. But, let it be remembered, that it is only while the excitement lasts, that we can hope for any superior degree of immunity from these noxious agents; after which, we become doubly disposed towards their reception and operation. Nor am I fully convinced, by all the stories I have heard or read, that *inebriety* has, in any case or emergency, even a *momentary* superiority over *habitual temperance*. In short, the nearer we approach to a *perfectly aqueous* regimen in drink, during the first year, at least, of our residence in a hot climate, so much the better chance have we of avoiding sickness, and the more slowly and gradually we deviate from this afterwards, so much the more *retentive* will we be of that invaluable blessing—Health!

THE
JOURNAL OF HEALTH.

CONDUCTED BY AN ASSOCIATION OF PHYSICIANS.

Health—the poor man's riches, the rich man's bliss.

NO. 16. PHILADELPHIA, APRIL 28, 1830. VOL. I.

INFANCY has been called the spring time of life; and, certes, the comparison is a just one. The alternate sunshine and shower, and shifting breezes of a vernal day, are fit emblems of the rapid transition from smiles to tears, from playfulness to angry passion, in the young being. As the spring gives promise of the flowers of summer and the fruits of autumn, so does infancy exhibit those traits out of which we picture the youth and future man. Exuberance is the leading characteristic both of the age and the season: and hence the watchful care required of those who would superintend the growth in either case—to repress rank luxuriance, and give to the several parts in the economy of each, that bias and direction, which it is desired they should take at a more advanced period. Noxious weeds are now to be destroyed, either by immediate eradication; or if this should endanger the germs of good and profitable plants near them, they must be more gradually restrained in their growth, until they finally wither and decay. So it is with the more evil propensities of human nature,—they must be early checked in their display, until, by forced quiescence, they cease to possess a dangerous activity, and become nearly harmless.

In infancy and adolescence the fluids abound, and circulate with great rapidity; and are directed to all parts, for their growth and increase. So constant is this expansion, that if it be at all retarded in one direction, it is increased in another—and hence irregularity of distribution is soon followed by deformity. Curtail the freedom of a child's movements by allowing or keeping one side bent, and the other is soon bowed out to undue size—let a ligature be applied on a limb, or round any other part of the body, so as to prevent the growth beneath, and the portion above will be in excess, and adverse to symmetry. Just as when we notch a tree, by peeling off a circle of the bark, or surrounding a

branch with a band so tight as to prevent the passage of the sap, the parts above wither, but immediately beneath the band or notch there is an excrescence—a rough bulging ring—a true vegetable deformity. As the gardener is well aware, that plants of the most rapid growth and abundant in juices, are the shortest lived—most readily nipped by frost, or parched by the sun,—so ought a parent to be aware, that a child of the fleshiest habit, most abundant in blood and other fluids, is far from being the most robust or exempt from the common causes of disease. How criminal then must be the conduct of those who treat the young being like a hot-house plant, and force it, by much and stimulating food and indulgence of all its senses, to premature development of body and precocity of thought. By such conduct they make a pigmy, which may at first astonish us, but from which we soon turn in disgust, to contemplate human nature, in the full and enlarged possession of those physical and mental endowments, which time and an assiduous cultivation of the faculties can alone bestow.

It is in early life, in the tender years of infancy, that we must countervail the tendency to hereditary disease, whether it consists in corporeal deformity or mental obliquity. Impressions, of whatever nature, are, at this time, easily made and often permanently retained. We have already alluded to the distortions to which want of care subjects the body. False perceptions, by which the brightness of charitable feeling in after life is sullied and darkly clouded, often have their origin from early neglect or false tenderness. How many melancholy examples of excessive fear of supernatural agencies, superstitious and absurd beliefs, envy, prejudice, vindictive passion, overbearing demeanour, and offensive pride, are strictly referrible to the indolent yieldingness of a mother, and the gossip of an idle and ignorant nurse. The first painful feeling created in the breast of Byron, while yet a child, was by the angry taunts of his mother at his deformed foot; and to this he referred his estranged filial affections in after life. Alfieri, the celebrated Italian dramatic poet, attributed his deep-rooted aversion from every thing French, to his occasionally seeing, in early childhood, an old marchioness of that nation, with rouged face, tasteless finery, and affected manners, among his mother's visitors.

CHEAP PLEASURES.

IN Dr. Aikin's letters to his son, we meet with one *on cheap pleasures*, the whole of which is replete with good sense. It is intended to point out those sources of rational and innocent amusement which are within the reach of almost every person, in the more wealthy, as well as in the middle classes of society. We

extract from it the following, as it recommends an occupation well adapted to the preservation of health.

"So many advantages with respect to health, tranquillity of mind, useful knowledge, and inexhaustible amusement, are united in the *study of nature*, that I should not fail most warmly to recommend it to your notice, had you not already acquired a decided taste for its pursuits. In its favour I can speak from my own experience; for the study of English Botany caused several summers to glide away with me in more pure and active delight than almost any other single object ever afforded me. It rendered every ride and walk interesting, and converted the plodding rounds of business into excursions of pleasure. From the impression of these feelings, I have ever regarded as perfectly superfluous the pains taken by some of the friends of natural history, to show its utility in reference to the common purposes of life. Many of their observations, indeed, are true, and may serve to gain patrons for the study among those who measure every thing by the standard of economical value; but is it not enough to open a source of copious and cheap amusement, which tends to harmonize the mind, and elevate it to worthy conceptions of nature and its author? If I offer a man happiness at an easy rate, unalloyed by any debasing mixture, can I confer on him a greater blessing? Nothing is more favourable to health and enjoyment than the combination of bodily exertion and ardour of mind. This, the researches of natural history afford in great perfection: and such is the immense variety of its objects, that the labours of the longest life cannot exhaust them.

The study of nature is in itself a cheap study; yet it may be pursued in a very expensive manner, by all the apparatus of cabinets, purchased collections, prints and drawings. But if you will content yourself with the great book of nature, and a few of its ablest expositors, together with the riches your own industry may accumulate, you will find enough of it within your own compass to answer all reasonable purposes of instruction and amusement. We are both acquainted with an excellent naturalist, who, by a proper application of the time and money he has been able to spare out of a common writing-school, has made himself the possessor of more curious and accurate knowledge than falls to the lot of many owners of the most costly treasures. The recollection of his modest merit and scientific content, will ever, I am sure, endear to you these fertile stores of cheap delight."

VARIETY IN EXERCISE.

WE resume the subject of exercise on the present occasion, in order to point out the very great importance of varying frequently

our active occupations, so that every portion of the body may be duly and equally exercised.

If any particular limb, or set of muscles, be habitually called into action, while the others are allowed to remain in a state of comparative rest, it will acquire a disproportionate degree of development and strength; by which means the symmetry of the body is destroyed—its vigour is impaired, and a foundation often laid for diseases of a very serious character.

This tendency of partial exercise to produce an unequal growth of the body, is, to a certain degree, evinced in almost every individual. The limbs of the right side being those most constantly called into action, acquire, in general, a marked superiority in bulk and strength over those of the left. In certain mechanics this circumstance is exhibited to a much greater extent: thus the muscles of the arms of the blacksmith, the weaver, and numerous others, will be found, in the majority of instances, to be much larger, and possessed of greater strength, than those of the inferior extremities. A late writer on the subject of gymnastics, has pointed out the fact here alluded to, in a very striking manner. Referring to the watermen engaged, almost constantly, in rowing upon the river Thames, in London, he observes, that, from the partial manner in which their limbs are necessarily exerted, their figure becomes ungraceful in the extreme—the chest is broad, it is true, but the shoulders are high and square, the neck thick and short, and the back rounded, giving the appearance of a stoop, in consequence of the great size of the muscles upon the shoulders and upper part of the back—while the inferior half of the body would seem absolutely emaciated—"Their chest and arms are almost Herculean, while their legs are miserably small."

Such a form, though it gives precisely that degree of strength requisite for the mere handling of the oar, and for certain other mechanical employments—to say nothing of its positive deformity, incapacitates its possessor, almost entirely, from any occupation in which the feet and legs are actively engaged. A contrast to these watermen is often exhibited in the professional pedestrian and public dancer—in whom the legs are large and fleshy, and the upper parts of the body disproportionately small.

In order correctly to understand this subject, it is proper to remark, that exercise consists strictly in the alternate flexion and extension of the limbs—in other words, in the quick succession of muscular action and repose. Permanent contraction of the muscles, however powerful or long continued, produces scarcely any of those good effects which are to be anticipated from exercise. Thus, while sitting or standing, a numerous set of muscles are in action, but in neither of these positions can the body be said to be in exercise. The latter is, therefore, always par-

tial, even in the labourer, who, in a standing posture, exerts to their utmost the muscles of his arms. Such a one avoids, it is true, the constrained and injurious position of the body, which occurs in the sedentary mechanic—but so far merely as regards exercise, he has but little advantage over the latter. It is on this account that walking is a means of recreation admirably adapted to almost every individual of the working classes, as it tends to produce an equal degree of development in the lower parts of the body, with that which is produced, by their daily avocations, in the upper. Those, however, on the other hand, who are obliged to walk, or in any other manner exert their inferior extremities, for the greater part of the day, will find in certain mechanical employments, in which the arms chiefly are engaged, while the rest of the body is allowed to remain in a state of rest, the kind of exercise they require in order to balance the effects of that to which they are ordinarily subjected. Even in the selection of amusements, the above circumstances ought to be kept constantly in mind—hence, the following advice, of an author somewhat out of date, exhibits much good sense.

“Your amusements should be adapted to the nature of your employment through the day: thus, should you be exhausted by toil, choose some amusement in which skill and dexterity are required, rather than labour; but if your employment in the day should have been accompanied with but little exertion, choose those sports which call the various muscles into play. Take care, however, that your amusements or your sports bear not on the limbs which work has wearied—let him whose arms are fatigued with wielding the pickaxe, or the ponderous hammer, amuse himself, when his task is over, with a rural walk—ranging the fields—

“Where blooming health exerts her gentle reign,
And strings the sinews of the industrious swain.”

Whilst he, whose occupations weary his legs and feet, should rather seek amusement in those sports in which the arms are chiefly concerned.”

If an attention to a proper variety in bodily exercises be important in the adult, it is so in a tenfold degree in respect to children. Boys, it is true, unless unwisely thwarted in their natural inclinations, will most generally be found to engage in those sports calculated to call equally into action almost every muscle of the body. But in the case of girls it is different: subjected from an early period to an artificial discipline, and a thousand injudicious restraints, they are very apt to be debarred active exercises of almost every kind—or when these are permitted they are partial, and have therefore a tendency to produce deformity and disease. Were girls, as we have advised on a for-

mer occasion, to be allowed the same kind of exercise as boys, much benefit would result; but as this can scarcely be expected in the present state of society, we propose, at some future opportunity, to describe those species of gymnastic exercises best adapted to develope the female form.

HOW TO PRESERVE THE COMPLEXION.

To the question which has been proposed to us by some of our female readers—"What is the best fluid as an ordinary wash for the face—calculated, while it removes impurities from the skin, to preserve unimpaired the freshness of the complexion?" We reply, without hesitation—simple soap and water—both articles being as pure as can be obtained. We have pointed out, in a former number, most of those causes by which the softness, transparency, and brilliant colour of the skin, are impaired. These being carefully avoided—daily ablutions with soap and water will effectually answer all the purposes for which a long list of cosmetic lotions are in vain resorted to. Our female readers may rest assured that the only beautifiers of the skin are personal cleanliness—regular exercise—temperance—pure air, and a cheerful temper. If any one of these be neglected, the skin and complexion will invariably suffer.

It is only by preserving the skin free from all impurities, and thus enabling it to perform, with freedom, its important functions, that any external application is at all useful. To this end there is nothing so well adapted as pure water, with the occasional addition of soap. They who, from a ridiculous idea that washing frequently with water injures the skin, substitute distilled liquor, Cologne water, or any other fluid, simple or compound, pursue a practice most effectually calculated to destroy its suppleness, transparency, and smoothness, and to cover it with unseemly blotches.

But it is not merely as a local wash we would enforce upon all the use of pure water. When applied in the form of a bath to the whole surface, at those seasons of the year in which its use, in this manner, can with propriety be resorted to, it is productive of the most beneficial effects—promoting the general well-being of the system, as well as that healthy condition of the skin, independent of which it can lay no pretensions whatever to beauty. It is a well-known fact, that those nations by whom bathing is the most frequently resorted to, are those distinguished, most generally, for elegance of form and freshness of complexion.

THE SISTERHOOD OF CHARITY.

BELIEVING that whatever renders charity most efficient for the relief of distress, and amiable in the eyes of the community, will also minister to the fulfilment of the objects of our efforts in this Journal, we present to our readers the following account of a Society every way worthy of regard and imitation. The writer of the article,* while adverting to the circumstance of the sisterhood being Catholic in its origin and government, very properly remarks, that the principle of the institution is independent of, and superior to, shapes of dress or forms of speech; and can adapt itself with ease and advantage to every model of society and every mode of faith. I care not, he says, whether its members consist of Protestants, Catholics, or Dissenters. It ought to be open to all; for true benevolence is ignorant of distinctions. The Catholic *Sœur de la Charité* (sister of charity) of Poland, France or Belgium, never asks a wounded man his creed before she relieves his hurt, nor demands the expiring victim of disease to make "a sign" ere she soothes his parting spirit. Why, then, should the society itself be exclusive, when its offices are not? Established in a Catholic country, and by a Roman Catholic saint, it was impossible to make it otherwise at first; but if once instituted among us, it should and would be free for the admission of all.

"It was about the year 1629 that the foundation of the establishment of the Sisterhood of Charity was laid in France, by the pious exertions of Vincent de Paul, a priest, greatly and justly celebrated for his uncommon virtues and the untiring energy of his character. He was the founder of many charitable institutions, particularly *L'Hospice des Enfants trouvés*.† He is canonized, and honoured with the title of Saint—as well merited in this instance as it has been misplaced in others. All the print-shops in Paris display full-length portraits of Vincent de Paul; and the artist has given a most speaking eulogy of this truly good man. Instead of being represented, like most of his brother saints, surrounded by the absurd and revolting types of superstition, he is placed in a street at night, in the midst of a winter storm, with an infant clasped to his breast, just rescued from the shroud of snow, to which some cruel mother had consigned it, and smiling in the face of its preserver. Such was the model (so unfrequently followed,) for christian ministers, and to whom is due the institution of "*Les Sœurs de la Charité*."

Vincent was aided in his first efforts towards this holy work by a Madame Legras, a widowed lady of illustrious birth and large fortune, who associated herself with her pious confessor; and

* Traits of Travel, Vol. I.

† The Foundling Hospital.

under their joint care it rapidly acquired consistence and immense success. The *congregation*, or society, of "*Filles de la Charité*," spread all over France, and was divided into many different branches, under various titles; many females of the first quality joined the association: and instances of virtue truly sublime were frequently displayed by almost every individual "Sister" to whom an occasion presented itself.

For nearly two centuries this admirable institution remained undisturbed, and completely identified with France, as well as with the nations into which it was received with avidity. But in 1793 even the *Sœurs de la Charité* did not escape the general ruin. The society was destroyed in Paris; the houses and property of the institution were seized and confiscated; the sisterhood dispersed and persecuted, and many of them put to death. The wretched rabble in their frenzy destroyed the very beings who, in the moment of their worst excess, would have brought them succour and safety. In the provinces, however, the *Sœurs* were respected; and in 1801 the sagacity of Bonaparte, then enjoying his most glorious title, first consul of the republic, re-established the institution, which from that day has become more flourishing, more extended, and more venerated than ever.

The duties of the "Sisterhood of Charity" are simple in their mere mention. They are confined to attending the poor and sick, administering medicines, nursing them, and giving them the consolations of religion. But the details of such duties, put in practice, entail a varied train of trials and sufferings. A fund of charity must be deeply lodged in the heart of the female that enters into this order; and they who thus devote themselves to the service of the wretched, frequently abandon, in doing so, all the enjoyments attached to the possession of large fortune and illustrious birth. For this sacrifice is not as rare as might be imagined. Young girls, reared in the lap of pleasure, and destined to all the splendour and luxuries of the world, often voluntarily renounce them, and offer up a portion of the best years of their existence to the duties of benevolence and charity. We often see them flying from all the seductions of a worldly life, to embrace, with ardour, the pious obligations of such pursuits; and that, too, without having been excited to it by the too frequent causes of self-sacrifice—one of those sudden losses which so cruelly reveal the power of death, or of those unlooked-for changes which betray the inconstancy of passion.

They go through a novitiate of a few months, and the period of their vows is only for one year; but many continue for a succession of years, and even for life. They can possess no property, nor enjoy any inheritance. They are supported and lodged, but their services are gratuitous. They are guided and governed in their general administration by a code of instruc-

tions drawn up by the hand of Vincent de Paul himself. Such is a slight outline of this sisterhood, a real blessing to the countries where it exists, and an honour to human nature."

INSALUBRITY OF CITIES—MORAL CAUSES.

THE insalubrious atmosphere of large and crowded cities has almost become proverbial—the "*pericula mille sævæ urbis*"—the thousand enemies to health which there exist, have been the theme of ancient as well as modern reprobation. The mortality which occurs in the large capitals of Europe, as well as of the other portions of the globe, would appear to afford sufficient reason for their having been denounced as "the graves of the human species"—"the sepulchres of the dead, and the hospitals of the living." It is at least certain, that a residence in large and overcrowded cities is found to shorten considerably the average duration of human life, as well as greatly to detract from the health of the system. In Constantinople, Grand Cairo, Vienna, Berlin, London, and Paris, it is invariably found, that not only the health of the inhabitants, but the average duration of their lives, falls far short of that enjoyed by the great mass of the population in the surrounding country.

A thousand causes are ever active in producing, in large and populous cities, a state of the atmosphere prejudicial to the health and lives of their inhabitants, particularly when every attention is not paid to preserve the strictest cleanliness, regular ventilation, and a constant supply of wholesome food and water. But it is not alone to the deleterious atmosphere of crowded cities that we are to attribute the sickliness and mortality which there prevail. Moral, as well as physical causes, will be found to have a very powerful influence. The health of the citizen is undermined, and his term of life curtailed, not merely by the air he breathes—his deadly repasts—his dissipation, and his habits of indolence or inaction—by his turning day into night and night into day: but, also, by his passions, which are inflamed to the utmost; by his feelings being almost constantly excited—by the avidity with which he pursues the objects of his low desires—the frequent grief attendant upon the failure of ill-concerted plans—projects rendered abortive, enterprises counteracted—his continual anxiety in the pursuit of fame, pleasure, or wealth—the remorse attendant upon crime, upon talents unimproved, or upon repeated losses at the gaming table—disappointments in love or in friendship, the corroding pangs left by degrading pleasures, perfidious counsels, unmanly compliances, and unjust exultations—the sight of human misery, of insolent and apparently successful vice, of humiliated virtue, and a thousand other objects

which afflict the heart, shock the understanding, and prey upon the mind.

Man, it is true, may be subjected to most, if not all these moral causes of disease, beyond the precincts of a large city. But they exist within the latter to a greater extent, and are more constantly operative; their influence upon health must, therefore, be experienced here to a much greater degree than elsewhere.

SPRING REGIMEN.

To the invalid who has been confined to the house during the winter, and perchance restricted at the same time to a few articles of diet, the approach of spring is hailed with animated pleasure, as the signal for greater freedom of movements, purer air, and more varied food. Naturally enough does he exclaim, that the bright sun and verdure of a spring day are not to be merely seen from the windows of his chamber, but are to be enjoyed abroad, while listening to the choral strains of the feathered tenants of the grove. If the vegetable kingdom now luxuriates under the hand of the gardener, the invalid may of right also claim an extension of the list of edibles, from his physician. All this is proper and just; but to prolong the enjoyment, wisdom must preside over the ministration of the gifts, of which man in his impatience claims the entire possession. When exercise is sought for at this time in the open air, whether on foot or horseback or in carriage, the wan consumptive, or the bent rheumatic invalid, ought to select those days in which the mild southern and western breeze is blowing; and keep within the covert of their home if the east and north are confederated to carry with them gloom and chilliness. They must not, misled by their old habits, in the times of their vigour and prime, court too soon the morning air, nor, above all, be caught in that of evening.—To the dyspeptic, on the other hand, the sunny walk will be oppressive; while that state of the air just enough to communicate a slight sensation of coolness, will be most appropriate for his excursion. In all these cases the clothing should be warm, but little if at all different from that of winter. If it be so thick as to cause perspiration, the inconvenience is but slight and temporary,—and not for a moment to be compared to the sufferings that would follow its being of too light and flimsy a texture. Better by far to suffer from a little too much warmth than to be chilled. The ‘evenings at home’ are to be constantly preferred by the class of persons whom we are now addressing; and if in pleasant company, and cheerful and instructive converse, so much the better. No study or reading, even of a favourite kind, that shall strain the eyes with much gazing, or fatigue the mind with much thought, is admissible. There is at this season a tendency to

febrile excitation, towards night, eminently unfavourable to much mental exertion or corporeal exercise.

If the morning sleep of such persons be really sound and refreshing, it will hardly be necessary to urge them to rise at a very early hour, without regard to their feelings of weakness or languor; but rather than be awake or toss about in unquiet slumbers and imperfect dosing, they ought to get up, and having finished their toilet, amuse themselves with a favourite author, or engage in some composition of their own, which shall interest without fatiguing. Should their tastes not lead them to this literary indulgence, and their bodily strength allow of it, the use of the dumb-bells or some slight gymnastic exercise will be advantageous. But we forget, miserable bachelors that we are, that our advice is intended as well for heads of families, fathers and mothers and gentle maidens, as for the student and the mere man of business. To all such, of whom we humbly crave pardon for this omission, the early hours of the morning will be sufficiently taken up in domestic duties, receiving the kindly greetings of their children or their brothers and sisters, and listening to the eager expression of hopes, fears, and schemes for the day—and giving gentle admonition to each according to their several dispositions, capacities, and advancement in age and studies.

The breakfast of invalids should be such as while it gratifies the appetite, ministers to their strength. At this season, the full dairy in the abundance of its stores, yields to them the choice of fresh sweet milk, or, if this be too heavy of digestion, of whey or of buttermilk. From one or other of these, in addition to raised bread made the preceding day, or, on occasions, biscuit, they will be able to make a meal, which shall give them far more pleasurable sensations and greater ability to endure the fatigue of their morning exercises than the artificial stimuli of tea or coffee, or that vilest of all compounds, which in this country we miscall chocolate. The manufacture of the common cakes of chocolate has no other advantage than that of enabling the holders of the articles to dispose of a certain quantity of bad flour and rancid butter, flavoured with a very moderate portion of the pure cocoa. The mixture is too strong for the digestive powers of most human beings—what effect it would have on the stomach of an ostrich yet remains to be tried.

The dinner will in some cases be a repetition of the breakfast, with such a variation as self-experience or medical opinion shall dictate. The lighter vegetables, such as spinach and asparagus, are to the invalid, tormented with slow fever or any permanent irritation, often of great service; and admissible when common greens, as sprouts, or cabbage, would be injurious.—In the absence of feverish heat and thirst, or of a sensation of fulness and oppression of the head or chest, or side, the lighter meats may be

taken with the above vegetables, or these disagreeing, with rice and stale bread. If there be any tendency to disease of the skin, fish and salt meats are to be carefully shunned. Of this the invalid or complainer may be well assured, that the lighter and simpler his meals at this season, the more alert he will feel and the greater will be his exemption from those numerous unpleasant feelings, bordering on decided pain, which so wear down the system as to produce that weakness which he erroneously comes at last to consider as the disease itself; whereas it is, in fact, but the effect of these causes which are brought into action by high and full feeding. The heaviness and drowsiness through the day, of which many persons often complain at the opening of spring, are best obviated by the course indicated above. Wo be to those who think to rouse themselves by malt, vinous, or distilled liquors,—it is stirring up a smouldering flame, which, had additional fuel been withheld from it, would soon have been extinguished. We repeat it, there is no beverage so truly inspiring, or which imparts so permanent an invigoration, as pure water. This is the sparkling fount of Helicon, infinitely more productive of elevated poetical fervour, and a far preferable offering at the shrine of Apollo, than the cup of Anacreon, filled though it be with the choicest wine of Lesbos.

CHANGE OF THE HAIR.

In its ordinary healthy condition, the hair is totally destitute of sensibility, and possesses merely a kind of vegetative life. The various emotions of the mind, nevertheless, exert over it a very powerful influence. The indulgence of grief, anxiety, or indeed any of the depressing passions, will often change it perfectly white in a very short space of time: thus the hair of young people condemned to death, has been known to become white during the night preceding their execution. The French revolution, which produced in abundance the extremes of human suffering, furnished many authentic instances of persons becoming perfectly grey in the space of a few days; and Bichat, an author of the first respectability, relates a case that came under his own notice, in which the hair was deprived almost entirely of its colour in a few hours, on the receipt of some fatal intelligence. The case of the unfortunate Marie Antoinette, queen of France, is familiar to most of our readers. In some cases of extreme fear, terror, or surprise, the change is said to have taken place almost instantaneously.

"Deadly fear can time outgo,
And blanch at once the hair."

In the same manner the hair very commonly becomes white in

individuals who are confined in dark or damp situations, as dungeons, mines, &c.; in those given to intense study or to intemperance; in mechanics confined to a sedentary employment for the greater part of the twenty-four hours, and in those deprived of a sufficient quantity of sleep, or who are exposed to constant hardships of almost any character. These circumstances likewise cause, not unfrequently, the loss of the hair at a very early period.

It is said that terror will make the hair stand upright. Painters have even made use of the circumstance in order to express this emotion. How far the statement is correct we are not prepared to say; but it is so generally admitted that it can scarcely be considered as imaginary. The individual hairs possess in themselves, however, no power of spontaneous motion, by which they can rise on the head. If they really do bristle, when the soul shudders from horror or affright, it can only be by the action of the muscle of the scalp, which, from its intimate connexion with that portion of the latter in which the hair is inserted, may, by its contraction, produce this effect.

Although the hair is ordinarily devoid of sensibility, yet it appears to be capable, in certain states of disease, of becoming acutely sensitive. In the hospital of the Royal Guard, at Paris, a soldier was admitted, who had received a violent kick upon the back part of the head from a horse. Inflammation of the brain occurred, accompanied by a very remarkable sensibility in the hair. The slightest touch of the latter was felt instantly: while cutting, it gave such exquisite pain, that the poor fellow would seldom allow any one to come near his head. Baron Larrey, his surgeon, on one occasion, to put him to the test, gave a hint to an assistant, who was standing behind the patient, to clip one of the hairs, without the knowledge of the latter. This was dexterously effected; but the soldier broke out in a volley of exclamations and complaints, and it was some time before he could be appeased.

The hair is liable, also, to a very formidable disease, in which it becomes firmly matted together, while the hollow tube, of which each hair is composed, becomes filled with blood, which escapes when it is cut. This disease is most commonly met with among the lower classes in Poland—being produced by their extreme filth, and the custom of keeping the head almost constantly covered with a woollen cap.

Long and luxuriant hair has always been esteemed an ornament, particularly in the female sex; by some, however, a very full head of hair has been considered as debilitating, from the great amount of fluids exhausted in its nourishment. Without fully admitting such an opinion, we must allow that in young and

delicate habits this long growth is a supporting cause of weak eyes and pale complexion. When the hair is very thick it becomes uncomfortable in warm weather, and is apt to produce a very copious perspiration, and not unfrequently head-ache—the latter being almost invariably relieved by frequently thinning the hair.

In individuals of certain religious sects, whose heads are kept shaved, or closely shorn, omitting this practice has been found to be productive of very bad effects. Thus we are told of a Char treux, who, according to the rule of his order, had his head shaved every month; but quitting his monastery at its destruction, he entered the army, and allowed his hair to grow. After a few months he was attacked with excruciating head-ache, from which he could obtain no relief until some one advised him to resume his old habit, and to have his head frequently shaved. The pain left him and never again returned.

It would appear, likewise, that in individuals in perfect health, whose heads are ordinarily covered with a large quantity of hair, suddenly removing it is not unattended with danger.

NEW AMERICAN FLUID.

WE do not find in the publication, from which we derive the account of this wonderful fluid, the customary flanking of certificates. The *modest* advertiser, perhaps, thought that the powers of his nostrum were so incontestible as to require only a simple annunciation, without puff or backing. Or, he may have wisely concluded, that the certificates in favour of other "sovereign cures" would answer just as well for his as if they had been written expressly for it. After reading this advertisement, sensible medical men will, of course, forbear from doubting of its entire truth, if they do not wish to be denounced by the proprietor of the New American Fluid, as envious and illiberal. It will be found indeed to constitute another of those exceptions to the rules of science, common sense, and experience, which are claimed in favour of the Panaceas; so that while it is shown to be the most powerful agent in nature, revolutionizing the animal economy, eradicating the most obstinate diseases, and doing more than all that has ever been performed by mercury, opium, bark, &c. it is, in the language of Mr. Swaim, when speaking of his own nostrum, "*an innocent preparation, not capable of doing the least injury to the tenderest infant.*" All-powerful and all-harmless! Capable of doing every thing when suitably commissioned, and yet bland as the purest water when the tender infant is to swallow it! The sword of Orlando, which will at a stroke cleave a

giant, and becomes, when it touches a child or a lovely female, soft and yielding as a silken streamer! Verily this same public has a large stock of credulity, that it can be so constantly and liberally drawn on without exhaustion.

"NEW AMERICAN FLUID. This extraordinary menstruum, whilst it bears the name of one quarter of the globe, holds in solution materials from the other three, which is, perhaps, the best reason that can be given for its *universal* property. To account further for the astonishing effects it produces, it will, if analyzed, be found to contain many valuable materials from the animal, vegetable, and mineral kingdoms, scientifically conglomerated together by the assistance of the four elements, previous to their being pulverized to assist their fluidity. The limits of an advertisement will not admit of an enumeration of the many virtues of the New American Fluid; to detail half of them would require volumes. A single drop on the tightest boot or glove will instantly give ease, room, and comfort: a like quantity will create an appetite in the most delicate stomach, or supple the hardest harness. It will be found to give a rich flavour to beef-steak pies, as well as a zest to mutton dumplings. A few drops cast into a pond will fatten carp and tench, and if three drops are applied to the root of a gooseberry bush, it will prevent blight, and greatly increase the size of the fruit. Laid in the joints of bedsteads it will prevent their ever after harbouring bugs and fleas. It will be found a water-proof dressing for flat-bottomed boats, and an excellent bait for mouse-traps. It will accelerate Mr. Johnson's Spedipedes, and give a buoyancy to Mr. Kendall's Life Preservers. It acts as a curling fluid for Welsh wigs; and will be found a superior dressing for Mr. Best's excellent Welch rabbits, as well as a high flavourer of lobsters. It will thicken soup and reduce corpulent persons. And, for its medicinal qualities, it is justly entitled to be called *Medicamentum Gratia Probatum id est*, a remedy approved by *grace*, for it effectually cools St. Anthony's fire, and stops St. Vitus's dance; it purifies the Purples in the Small-pox, and radicates the Red Gum, in teething; reduces White swellings, and cures Black Jaundice, the Green sickness, the Blue-devils, the Yellow, Scarlet, and every other coloured fever. It cures the Thrush in children, and the Pip in pea-hens; the Stagger in horses, and the Night-mare in owls. The proprietor is ashamed to say more, except to inform the public that this celebrated fluid may be had of his principal agent, Mr. Bugleblast, very near Westminster Bridge, Lambeth."

THE celebrated Bishop Berkley used to call the few who had drunk spirituous liquors with comparative impunity for several years—the *devil's decoys*.

THE BEST FOOD.

THE best food for man to live upon, is that which is simple nourishing, without either heating, or acrimonious properties; and the principal rule to be observed with respect to food in general, is, to eat and drink wholesome things in proper quantities. As from the common experience of ages, almost all the aliment in common use has been found wholesome, a moderate and healthy individual need not much alarm himself in partaking of such. At the same time it must be observed, that there is an obvious rule which will set every one right in the selection of his food. Let him observe what agrees with his constitution, and what does not—and his experience and judgment will direct him to the use of the one, and the invariable rejection of the other. As relates to quantity, the rule is, to take just such a proportion as will be sufficient to support and nourish him, but not such as will in the least degree overload the stomach, and render digestion difficult. In this, as was intimated on a former occasion, every individual has a sure guide, if he will be directed by a natural, and not a depraved appetite; for whenever he has eaten of any proper food, to the extent required by his appetite, and finishes his meal with some relish for more, he has eaten a proper quantity. That a man may not be deceived—that he may satisfy himself that he has committed no excess—if immediately after dinner he can write, or walk, or go about his ordinary, or any other business, with ease and pleasure—if after supper his sleep be neither disturbed nor diminished by what he has eaten or drank; and if he has no head-ache, nor sickness, the next morning—nor any uncommon hawking or spitting, nor a bad taste in his mouth; but rises at his usual hour, refreshed and cheerful, and with a renewed appetite—he may then justly conclude that his diet has been well regulated, and that he has not exceeded, either in eating or drinking, the bounds of temperance.

DANGER OF INDISCRIMINATE FEASTING.

It has been well said, that man seems to think himself an omnivorous animal—that he is entitled to consume, waste, and destroy all the produce of the globe; but if penalty implies unlawfulness, surely this all-devouring claim, on the exercise of which so heavy a penalty is laid, cannot be established—a penalty which involves the racks and tortures of disease, and is consummated by untimely death! This wanton spoliation then, is not so venial an offence as sensuality would imagine, since it accumulates a sum of evil, at which contemplation is appalled.

THE
JOURNAL OF HEALTH.

CONDUCTED BY AN ASSOCIATION OF PHYSICIANS.

Health—the poor man's riches, the rich man's bliss.

NO. 17. PHILADELPHIA, MAY 12, 1830. VOL. I.

THAT the features, voice, and manner of parents are often transmitted to their children, is a familiar fact; though it has not received such an extension and variety of application as by its importance it is so well entitled to. For the present, our remarks will be on those hereditary peculiarities indicated by genius, infirmities of temper, and tendency to bodily ailments and disease.

We must here take care not to identify the possession of genius with its determinate and successful display. The same faculties which were allowed to remain dormant, or which were faintly exhibited in the parent, may, when transmitted to the child, and fostered by opportunity and education, with, perhaps, the additional incentives of self-love and firmness of purpose, shine out with all the lustre of successful talent. Taste in the father is expanded into genius in the son. The same intellectual powers and peculiarities being possessed by both, the difference will consist in the superior vigour in the one over those of the other. We are also to remember, that whatever there is marked in the character of either mind or body, will be exhibited in the offspring, with modifications depending on the similarity or difference, in these particulars, between the father and mother. This last is an important consideration, when we desire to solve the problem of hereditary qualities.

Notwithstanding the deficiency in so many biographies, of details of the peculiar cast of mind, and tastes of the parents of the subject of the narrative, we have yet enough to illustrate the hereditariness of genius. Raphael's father was himself an artist. The mother of Vandyck was distinguished for painting flowers. The grandfather of the eccentric Benvenuto Cellini was an architect; and his father both versed in architecture and drawing. Of Parmigiano's parents we know little—his father dying when he was very

young; but both his uncles were painters, and became his preceptors in an art in some parts of which he rivalled Correggio himself. Vasari's father gave him instructions in drawing. Vanloo, commonly called the Chevalier Carlo, state painter under Louis XV. and an artist of deserved eminence, was the brother, son, grandson, and great-grandson of painters. Horace Vernet, who ranks among the foremost of the modern French school, is the son of Charles Vernet, famous for his paintings of horses and farm-yard scenes, in which these animals are the chief figures, and grandson of the Joseph Vernet so celebrated for his marine views. The brother of this last, though a bookseller by trade, was fond of painting, which he sometimes practised; and his pictures have been mistaken for those of Joseph. Titian's two younger brothers, and son and nephew, and grand nephew were painters. The strong family resemblance of genius is well evidenced in the Carracci, of whom Louis and his three cousins, Augustin, Annibal, and Francis were the distinguished heads of the Bolognese school of painting. Antonio, the son of Augustin, gave early promise of greatness in the same line, in which he was arrested by death.

In the sister art of music, similar instances of this inheritance and subsequent transmission of genius might be readily furnished. The father of the tender Mozart was a violinist of reputation; and the sister of this celebrated composer displayed as precocious a musical talent as himself. He left two sons, one of whom is a music director at Lemberg. Beethoven was the son of a tenor singer. More than fifty musical composers have proceeded from the family of John Sebastian Bach, a name so celebrated in musical literature.

Among the examples of inherited bodily infirmities, and peculiarities of intellect and feeling in distinguished geniuses of later days, we shall content ourselves with citing Johnson, Burns, and Byron. The father of Dr. Johnson was, says Boswell, a man of large and robust body, and of a strong and active mind; yet, as in the most solid rocks, veins of unsound substance are often discovered, there was in him a mixture of that disease, the nature of which eludes the most minute inquiry, though the effects are well known to be a weariness of life, an unconcern about those things which agitate the greater part of mankind, and a general sensation of gloomy wretchedness. From him then, continues the biographer, the son inherited, with some other qualities, 'a vile melancholy,' which, in Johnson's own too strong expression of any disturbance of the mind, 'made him mad all his life, at least not sober.' Johnson's mother was a woman of distinguished understanding, of whom it was said, in reference to her probable elation at her son's celebrity, that although she knew his value, she had too much good sense to be vain of him. The disease of scrofula or king's evil, under which he suffered in early

life, so much as to have his countenance disfigured, and to lose the sight of one of his eyes, is erroneously referred to contagion from his nurse. It was part of his inheritance and the direct consequence of his peculiar bodily frame. In him were seen that precocity of intellect and facility of attainment which are so commonly associated with this disease.

Burns, who was constitutionally melancholy and hypochondriac, derived also from his father a robust but irritable structure and temperament of body and mind. In features and general address, the poet bore a greater resemblance to his mother. From her he inherited that fondness for ballads and traditional lore, which was the germ of his subsequent poetical greatness.

Of Byron's inherited peculiarities we cannot better speak than in the language of his biographer, Mr. Moore. "In reviewing," says this writer, "thus cursorily the ancestors, both near and remote, of Lord Byron, it cannot fail to be remarked, how strikingly he combined in his own nature some of the best, and perhaps worst, qualities that lie scattered through the various characters of his predecessors,—the generosity, the love of enterprise, the high-mindedness of some of the better spirits of his race, with the irregular passions, the eccentricity, and daring recklessness of the world's opinion, that so much characterized others."

History furnishes us with no example of a man of inventive genius, or large general powers of understanding, who was born of imbecile parents. We are safe in affirming, that they who have figured most conspicuously on the great theatre of life, have been much indebted to inheritance for that vigour of intellect which has given them the mastery of their fellow-beings. Our reference need not extend further than to him whose name is identified with the most astonishing changes and revolutions in modern Europe. The father of Napoleon Bonaparte, says Sir Walter Scott, "is stated to have possessed a very handsome person, a talent for eloquence, and a vivacity of intellect, which he transmitted to his son." And again he remarks,—“It was in the middle of civil discord, fights, and skirmishes, that Charles Bonaparte married Letitia Ramolini, one of the most beautiful young women of the island, and possessed of a great deal of firmness of character. She partook of the dangers of her husband during the years of civil war, and is said to have accompanied him on horseback on some military expedition, or perhaps hasty flights, shortly before being delivered of the future Emperor.”

Frequent intermarriages among the members of a particular class, as nobility or royalty, is followed by a deterioration of mental and physical energies—the tendencies to particular diseases, which might, under different circumstances, have been rendered nugatory, now acquire a fearful force. In this way has

been brought about the degeneracy and even idiocy of some of the noble and royal families of Spain and Portugal, from marrying nieces and other near relations. From a similar cause proceeded the visible feebleness of character of so many of the old French noblesse. They had become, to make use of the language of a distinguished medical writer of their own nation, rickety, consumptive, and insane. The revolution, he adds, brought forward another race with better hopes.

In another place* we took occasion, when reviewing the work of an Italian author, on the Diseases of the Heart, to point out the facts of their hereditary transmission. Among other examples is one of a noble family, four successive generations of which were affected with aneurism or morbid enlargement of the heart. Testimony equally strong, and to the same effect, is borne by the most experienced writers on Insanity. Dr. Burrows states that hereditary predisposition to this disease could be distinctly ascertained in six-sevenths of his patients. He asserts that the frequency of transmission is greater by a third on the part of the mother than of the father. Repeating ~~what~~ we have said in the article adverted to above, we find then in this inheritance and family community of disease, reasons of a very imperative nature, distinct from moral and social considerations, why laws have been so generally promulgated, from Moses down to the present time, against persons within certain limits of consanguinity intermarrying. Love may be blind to laws which are firmly based on nature; and, while condemning, we must often pity its wanderings: but no such toleration ought to be extended to the union between members of the same family, brought about by heartless avarice or ambition, for the purpose of retaining wealth, or preserving a title; and the consequences of which are often the transmission, into another generation, of infirmities in an aggravated shape, which a more natural and honourable course might have entirely prevented or at least greatly mitigated.

PORTER AND ALE—MILK—MOLASSES AND WATER.

Of the qualities and effects of the two beverages—porter and milk, I can speak, says a late English physician, from actual experience. From my youth upwards, I have been fond of walking, and have found very great benefit from the exercise. My walks have not been short; as from inclination I generally, during my under-graduateship at Cambridge, walked the distance between that university and my parents' residence in London, on the commencement and termination of the vacations. In these

* North American Medical and Surgical Journal of April 1830. No. XVIII.

walks I found that two or three pints of milk helped to carry me much more comfortably to my journey's end, than twice that quantity of porter or ale. By using the one, I reached my destination unexhausted and in fine spirits—by the other I was rendered weary, drooping, and glad to retire at once to rest.

Another beverage, to the beneficial effects of which I can testify, both from experience and observation, is that made with molasses and water, and rendered slightly acid by means of cream of tartar. The molasses is put into boiling water—and when the mixture is cool, a small quantity of cream of tartar is added, according to the palate—or what may, in general, be preferred, a small portion of lemon juice, or even of common vinegar. By making use of this mixture, instead of strong, middling or table-beer, and observing, at the same time, an abstemious diet, an intimate friend of mine, now in his seventy-fourth year, is enjoying a vigorous and comfortable old age, and is possessed of a stronger and more healthy constitution, than many men who have not attained to half his age. His flow of spirits, even tenor of health, and activity both of mind and body, are not surpassed by those of any man in the best and most desirable period of life. He informs me, that by the time he had reached his fiftieth year, he was enfeebled both in mind and body, by free and luxurious living. The beastly intemperance of a companion at a supper-party, convened at an inn, excited his disgust, and determined him to alter his course of life. From that time to the present, he has lived temperately and regularly, and has met his reward—a healthy and sound state of body. His constant reply to his friends, who complain to him of one kind of illness and another, is—“Live temperately—take sufficient exercise—and you will be as healthy and contented as I am.” Let every one try the experiment, and I will stake my reputation as a medical prophet, that he will not find himself disappointed; besides having the satisfaction of saving in his pocket that money which must be laid out upon physic and physicians to counteract the dilapidating effects of too much devotion to eating, and to the fascinations of the festive board.

ATTENTION TO HEALTH A MORAL DUTY.

FEW of our readers, we suspect, are accustomed to rank an attention to the preservation of health among the moral duties—it is so considered, however, by many eminent writers. In the following extract from Vicessimus Knox, this view of the subject is very ably enforced.

Every man of sense will make use of all the known methods of securing his health, were it merely on selfish motives, and for the sake

of preserving his faculties and prolonging his life. But omitting all selfish regards, I cannot help thinking that an attention to the preservation of health is an important duty. I do not recollect that it has often been recommended as a duty. But since our health is greatly in our own power; since we all enter into the world to engage in many active and necessary employments—and since the want of health will render us incapable of them, I cannot help thinking that the care of our health may be numbered among the duties of indispensable obligation. A sound constitution of body is a blessing of heaven—and not to bestow the utmost vigilance in preserving a pearl of so inestimable a price, is a contempt of the gift, an insult on the giver, and an impious ingratitude!

It is commonly said, that he who wants the advice of physicians, in the regulation of his usual diet, after the age of forty, wants also understanding—a defect which no physician can supply. It is indeed certain, that before the age of forty, a sufficient degree of experience of what may be agreeable or disagreeable to the constitution might have been collected. But, alas! few of us are willing to do all that we are able; few of us are so attentive, in the first portion of life, to the animal economy, as to remark with accuracy the causes of those slight indispositions which are occasioned by accidental excess in the gay and thoughtless hours of convivial enjoyment. We submit to them, however they may undermine the constitution, from supposed friendly and benevolent motives. We are apt to think, that it would be too selfish to refuse to partake of the enjoyments of others merely to preserve our own health. The midnight assembly, and the luxurious banquet are less sought for their own sakes, than from good nature and a social disposition. But, perhaps, if we considered that we are not taking care of ourselves merely on our own account, but for others—for our parents and our children—for our friends, and for the public, we should not deem a scrupulous regard to health, though it may lead us to avoid the feast and the revel, either ungenerous or unsocial. It would appear in the light of a very serious duty, derived from an obedience to the will of Heaven, and from the regard we owe to our neighbour; and we should be obliged to confess, that the nominal pleasures of excess ought always to give place to real duty.

LADIES ON HORSEBACK.

THE nearest approach to manliness that it is allowable for a female to make, conformably with the preservation of her feminine character for grace and delicacy, is when riding on horseback. She sits with an air of dignity, which an occasional

inclination forwards and the easy curve of the bridle arm contrasting with the pendant position of the whip one, prevents from appearing stiff or constrained. And then her hat and feathers—her worked collar, and braided coat, studded with small buttons, give an air of out-door adventure, made wonderfully interesting by her sparkling eye and the rich carnation of her cheek, while her falling ringlets shade the deep suffusion of her temples. Let us suppose a fair companion thus mounted and equipped, adding to the charm of her appearance the additional fascination of a ready smile and playful remark, and who shall resist her power? No drawing-room belle in all the decorations of lace and gauze, pearl and diamonds, can look half so lively or enchanting. We do not, while thus admiring a lady on horseback, recommend that she should be able to keep up with the hounds in a stag or fox chase, like Lady——; nor run races for high bets, like Mrs. Thornton, the wife of the celebrated English sporting colonel of that name. It is enough that she should guide her steed with readiness, and not be alarmed when its gait is accelerated, or it displays occasional restiveness. Should she be ignorant of this art and desirous of gaining the requisite information, we would refer her, after her father, or brother, or cousin, to the "*Principles of Modern Riding for Ladies*,"* a work which the author says, "will insure the security, ease, and grace of the riders."—Mr. Allen is no charlatan in the business. He lays down every thing very methodically, and teaches the requisites for successful horse-riding—we were going to say horsemanship. His description of what ought to be the character of a lady's horse, strikes us as excellent. We could hardly wish for better in her companion on the road, we might say, through life. He should, says Mr. Allen, be nowise choleric or impatient in company: he ought to be smooth in all his paces—steady and safe on the road—and suitably dressed or broke. But as a well educated horse, such as would correspond with this description, is as rare as a highly polished and accomplished gentleman, the ladies in the country, generally, must put up with steeds which have some awkward tricks, such as occasionally shying, if not kicking and rearing. To sit well, and manage a horse, demand not only dexterity but patience; and hence another advantage in a female becoming an equestrian. She will find the little arts of soothing the quadruped, such as slacking the reins—patting its neck—and an encouraging word, excellent preparations for the management of a restive biped with whom she may choose to pass years of her life. On the subject of what Mr. Allen calls aids—animations—soothings—corrections—as well as the use of the hand, he gives suitable directions in his book. He discusses also

* By John Allen, Riding-master,.—London, 1825.

the topics of walk—trot—gallop—and amble; which last he considers as the natural pace of the horse; also of the saddle and bridle—curb and stirrup—mounting—dismounting; of the seat and of the balance. He points out the best method of circling and leaping, if the lady's ambition should tempt her, like Diana Vernon, to clear a fence which should obstruct her passage. The better to illustrate his meaning he has given no less than twenty-three plates of the different positions, movements, and situations, described in his work.

The beneficial effects on the health of females of riding on horseback, are of a very decided character. In all those ailments indicated by the vague epithets of nervousness, without pain or much fever, where there is palpitation, tremors, paleness of complexion, sick head-ache, deficient or irregular appetite, and the many disturbances associated with indigestion, this kind of exercise will often do more good than all the art medicinal. But there is one condition, of indispensable performance, for the accomplishment of the desired end: it is that the rider shall not be so corseted, tied, or buckled up, as at all to impede the free expansion of her chest, and movement in every direction of her arms. She is not expected, nay, she is expressly forbidden, to sit on her horse, unyielding and unbending, as when in a drawing-room or at a dinner table. Such a position is as ungraceful as it is adverse to the healthful enjoyment of equestrian exercise.

THE TURKISH VAPOUR BATH.

OF all Turkish remedies, the vapour bath, says Dr. Madden, is the first and most efficacious in rheumatic and cuticular diseases. I have seen them removed in one fourth part of the time in which they are commonly cured with us. In such cases I cannot sufficiently extol the advantages of the Turkish bath: the friction employed is half the cure, and the articulations of every bone in the body are so twisted and kneaded, that the most rigid joints are rendered pliant. I have trembled to see them dislocate the wrist and shoulder joints, and reduce them in a moment; their dexterity is astonishing, and Mohammed's shampooing, at Brighton, is mere child's play in comparison. Query—Would not gout be benefited by this remedy, provided it could be really introduced into England as it is used in Turkey? As a luxury, I cannot better describe it than in the words of Sir John Sinclair: "If life be nothing but a brief succession of our ideas, the rapidity with which they now pass over the mind would induce one to believe, that, in the few short minutes he has spent in the bath, he has lived a number of years."

EFFECTS OF CERTAIN LIQUORS.

A VIEW of the physical, moral, and immoral effects of certain liquors upon the body and mind of man, and upon his condition in Society, by the late Dr. Rush.

<i>Liquors.</i>		<i>Upon his body.</i>	<i>Upon his mind.</i>	<i>Upon his condition in Society.</i>
Water, (to which may be added Soda-water,) Molasses and water, Molasses-beer & Small beer,	Produce	Good appetite, Health, Sound sleep, An agreeable complexion and long life.	A peaceable disposition, Serenity of mind, Industry and Domestic happiness.	Reputation and Wealth.
Cider, Perry, Wine, Porter and Strong-beer,	Produce	Strength, and a power in the system to resist the extremes of heat and cold, provided they are taken in small quantities, and chiefly with meals.	Cheerfulness, Good humour, Generosity and Social pleasures.	Friendship, Honour, Public and private confidence.
Punch, Toddy, Grog, Milk-punch, Slings, Flip, Egg-nog, Liquors, Bitters made with spirits Raw-um, Brandy, Whisky and Spirits in the morning, The same two or three times a day, The same every hour in the day, and in the night,	Produce	Tremors in the hands, Sickness and puking in the morning, Indigestion, Belching, Hiccup, Red eyes and nose, Rose-buds over the whole face, and after a while a pallid face, Fetid breath, Hoarseness, A short cough, Sore and swelled legs, Pains in the limbs, Burning in the palms of the hands and soles of the feet, Jaundice, Dropsy, Loss of memory and self respect, Palsy, Apoplexy, Madness, Death.	Idleness, Peevishness, Quarrelling and Scolding, Obscene conversation, Uncleanliness, Black eyes from fighting, Broken bones from falls, Adultery, Gaming, Lying, Cursing, blaspheming, Swearing, Pilfering, Stealing, Perjury, Picking pockets, House breaking, Assaults on the highway, Murder.	Poverty, discovered in a filthy house, and in ragged clothing, Debt, Detestation by family and friends, Hospital, Jail, Hard-labour, Chains, A solitary cell, Disgrace, Universal contempt, Imprisonment for life, The Gallows.

EDUCATION OF GIRLS.

THE following directions, by an experienced physician, for the management of girls, during the period of their education, should be carefully studied by every one engaged in the important task of rearing a family of children.

The young people should rise early in summer, and in winter as soon as it is light. In both seasons, some agreeable occupation should be the attraction to call them out of bed, rather than mere compliance with a strict rule. As soon as they rise, they should be presented with a portion of bread or bread and milk. The child may be considered as unwell from a permanent cause, or labouring under transient indigestion, who refuses such articles soon after rising—an hour is too long for a child, especially if at all delicate, to remain in the morning without food.

The interval of an hour should always be devoted to some play or active exercise; a breakfast of milk or some of its simple preparations should succeed. Whatever fluids are taken at breakfast, should not be above a tepid warmth; in the summer season, when the body is not heated or in a state of perspiration, they should be of the temperature of the atmosphere. The previous exertion will prevent any one from sitting down chilly to her meal. Milk constitutes so important an article in the diet of children, that every exertion should be made to insure a constant supply, and to obtain it perfectly pure.

After breakfast a *moderate* walk of twenty minutes may be allowed. Much exertion would have a tendency to disturb digestion. But even considerable exertion, with pleasurable feelings, will be far less prejudicial, than reluctant occupation in a posture by which pressure is made on the stomach.

Two hours of sedentary occupation may succeed—in a temperature not below sixty degrees of the thermometer in common use.

Of what they read, children should be required to give the substance in their own words—sometimes, when they are old enough, in writing, and sometimes in speaking. It is better to give nothing to be learned, in order to be repeated verbatim, except, perhaps, the multiplication table. Committing passages to memory should be trusted to a sense of their beauty; without this, the passages will soon be forgotten—and children are fretted and injured by frequent *tasks* of this nature. The suffering of the body through the medium of the mind, is a thing every day exemplified in the most sudden manner—but the gradual effect of this cause is not the less manifest to close observers. It assists in accounting for a phenomenon, which the female sex exhibits, perhaps, most frequently in *early* life. What is alluded to, is the very opposite characters presented by the same individual at different periods. How often is it found that those very females are most subject to depression of spirits, whose infancy and childhood were distinguished by an extraordinary degree of sprightliness. This change is produced most generally by repeated trifling vexations, often resulting from an injudicious mode of education—rarely from a single misfortune.

In about three hours after breakfast, some plain and simple food, in very moderate quantity, should be distributed. Three hours are the very utmost that a child, particularly if at all weakly, should be allowed to go without sustenance. Every quarter of an hour after hunger begins to be urgent, adds its share to the mass of mischief, which a variety of causes has most commonly conspired to accumulate. An hour for work and study may intervene before dinner. To dinner of the plainest animal food, and to some entertaining reading or communication on the part of the teacher, during a simple dessert, an hour may with propriety be devoted. In winter a brisk walk or cheerful play should succeed—and then school-exercises for an hour or two. But during the period of sitting, the kind of employment should be twice or thrice changed. Some grateful preparation of milk, as rice pudding, custards, blanc-manger, or preserved fruit, should be served in place of tea. These articles are particularized, because we often see over-anxious parents deprive children of innocent and agreeable articles on account of their health. Individual peculiarities, which cause certain articles to disagree with the stomach, will soon show themselves—otherwise, few plain eatables disagree with children, especially active children. To prevent needless privations is of some importance—it is of more to prevent attention being wasted on frivolous precautions. Many a mother is heard to cry—"My dear, don't eat that—it will make you sick!" It would be well could we hear a few say with equal emotion—"don't do that—it will make you *sickly*:" or rather could we see them manage with constant reference to this idea.

The last mentioned refreshment should, in fine weather, be followed by a botanical excursion—at other seasons, by some active in-door exercise, in which, as in every thing else, the governess, or an assistant, should join. After this, at an early hour, the children should retire to bed. At all times, exposure to damp must be guarded against.—In cold weather, the pupils should be examined, that proper precautions against nightly chills may be taken when required.

Under twelve years of age, it should be an invariable rule, that the hours of close application should never exceed those of amusement and exercise. "The children," observes Dr. Beddoes, "that have made, within my knowledge, the quickest progress—felt the deepest interest in knowledge—and retained their acquisitions most firmly, were never detained at their books above an hour *at a time*, and seldom above half that time. So perpetually true is it, that the other most valuable objects are best secured by the very means which a regard to health enjoins.

Proficiency in music and drawing should be given up to a mature age—indeed until the system has become hardy, and the pupil is confirmed in active habits. Even when a love of bodily

exertion--a facility in seizing ideas, and a power to resist the inclemency of the weather, have been acquired, some plan should still be devised, by which they may be retained. One day in the week, for example, every pupil should abandon her bench, her book and needle, for a long excursion.

SWAIM'S PANACEA.

IF the only effect of this nostrum had been to elevate its proprietor to a carriage and a fine house, we should have been well satisfied to hear of him as one of those lucky adventurers who make the public stare for a season, and then float quietly down the stream of life; on which, by the by, the most buoyant bodies are not always the most valuable. But as the real estimation in which the Panacea is held by the medical profession, is not generally known, we think it our duty to enlighten the public on this point; the more especially, also, as Mr. Swaim persists in adducing names and recommendations calculated to egregiously mislead those not fully acquainted with the entire history of the affair. In the year 1823 he obtained from Drs. Chapman, Dewees, and Gibson, of this city, favourable notices of his Panacea, which he continues to publish in the form of certificates. The inference drawn by those who read the newspapers and his book of wonders, of course is, that the above mentioned gentlemen still entertain the same opinion. If he knows that they do not, is he right in thrusting their certificates on the public? What shall we say then to his persevering in this course, notwithstanding the open, avowed, and published statements of Drs. Chapman, Dewees, and Gibson of a very different tenor to those which he introduces in the puffs of his nostrum!

Making use of the same language with which he begins one of his advertisements, "*In order to make fully known in what estimation Swaim's Panacea is held by the medical profession,*" we subjoin the formal opinions of Drs. Chapman, Dewees, and Gibson, as expressed in their communications to the Committee of the Philadelphia Medical Society, appointed to inquire into the remedial value of the more prominent specifics sold in Philadelphia.

Letter from Doctor Chapman to the Committee.

Excepting "Swaim's Panacea," I have no knowledge of any of the nostrums to which you allude in your communication to me. Early in the history of that article I was induced to employ it, as well from professional as common report in favour of its efficacy, and was well pleased at the result in several cases. But more extensive experience with it, soon convinced me that I had

overrated its value, and for a long period I have entirely ceased to prescribe it.

As to its composition I have satisfied myself, and by no equivocal evidence, that it essentially consists of a saturated decoction of sarsaparilla with corrosive sublimate, and that it is an inferior preparation to the *syrup de Cuisinier*, principally constituted of these two ingredients, and which is now so much used in the practice of this city.

It were easy to point out, and indeed to demonstrate, the great mischief which has resulted from the indiscriminate employment of this nostrum, and I am in possession of a few cases, which, if you wish them, are at your service, eminently calculated to alarm the public on this subject.—[Signed,]

Phil'a, Sept. 29th, 1827.

N. CHAPMAN, M. D.

Dr. Gibson's Letter to the Committee.

Dr. Gibson, after mentioning that he has found the Panacea to succeed in cases of a particular disease and fail in others, terminates as follows.—“I have never found the remedy of any service in scrophula. In several cases which have come under my notice, ptyalism (salivation) has followed the use of it.”

[Signed,]

Phil'a, Oct. 25th, 1827.

W. GIBSON, M. D.

Dr. Dewees's Letter to the Committee.

In obedience to a wish expressed in your circular, as regards my knowledge of the effects of the medicine called Swaim's Panacea, I have only to state, that I have witnessed its effects in only four or, at most, five cases in which it proved useful. I have prescribed it several times, but without any decided advantage.

[Signed,]

Phil'a, 26th Oct. 1827.

WM. P. DEWEES, M. D.

It seems then from the testimony of those whose certificates in favour of Swaim's Panacea have been so much relied on by the proprietor, his friends and coadjutors, that nothing is adduced therein calculated to inspire any confidence whatever in its use. On the contrary, Dr. Chapman's having long since ceased to prescribe it, and his pointing out cases of its alarming effects, Dr. Gibson's never having seen it succeed in scrophula, the constant failures when Dr. Dewees has prescribed it, are all circumstances well calculated to deter from recommending it. The only decided effect is that pointed out by Dr. Gibson, viz: of its salivating.

It remains for the public to choose between the opinions of these gentlemen given in 1823, from limited trials of the Panacea, and those advanced in 1827, after a more enlarged experience of its effects. For ourselves, we hold it to be our duty

so long as Mr. Swaim persists in publishing the first, to continue to present the second. On a future occasion we shall exhibit the opinions on this subject of other medical gentlemen, "who in their private as well as public characters are deservedly ranked among the most scientific of the profession."

THE EFFECTS OF REGIMEN.

SOCRATES is said to have been the only inhabitant of Athens, who, during the prevalence of the plague in that city, escaped infection: this circumstance the historians unanimously attribute to the strict temperance which he constantly observed—in conjunction it may be added, with his well-known equanimity of mind under the most trying circumstances.

Cicero is described by Plutarch, as being at one period of his life, extremely weakly and emaciated; and affected with a debilitated condition of the stomach which obliged him to restrict himself to a very small portion of simple food. He travelled to Athens, however, for the recovery of his health—where by resorting to Gymnastic exercises, his body was so much strengthened, that in a short period it became firm and robust. His voice also, which had been harsh and feeble, was rendered full, sweet, and sonorous.

The same author informs us, that Julius Cæsar was originally of a slender habit of body—had a soft and pale skin—was troubled with pains in the head, and subject to epilepsy—but by continual marches—a simple mode of life and plain food, he was enabled to bear up against his infirmities—and found the exercises and hardships of a military life the most effectual remedy for the diseases with which he was threatened.

TO CONSUMPTION.—*Kirke White.*

Gently, most gently on thy victim's head,
Consumption, lay thy hand!—let me decay,
Like the expiring lamp, unseen, away,
And softly go to slumber with the dead.
And if 'tis true, what holy men have said,
That strains angelic oft foretell the day
Of death, to those good men who fall thy prey,
O let the aerial music round my bed,
Dissolving sad in dying symphony,
Whisper the solemn warning in mine ear:
That I may bid my weeping friends good-by
Ere I depart upon my journey drear,
And smiling faintly on the painful past,
Compose my decent head, and breathe my last.

AGES OF THE POPULATION OF GREAT BRITAIN.

SYNOPSIS of the Ages of the Population of Great Britain, according to the return made to Parliament in 1821, in thirteen gradations of age; distinguishing the Males from the Females; and England, Wales, Scotland, and the Metropolis separately. The results being deduced from the No. of 10,000 as a common calculator.

GREAT-BRITAIN.	ENGLAND.		WALES.		SCOTLAND.		METROPOLIS.	
Ages.	Male	Female	Male	Female	Male	Female	Male	Female
Under 5	1538.	1444.	1514.	1382.	1494.	1294.	1397.	1216.
5 to 10	1343.	1268.	1407.	1281.	1357.	1177.	1095.	995.
10 to 15	1169.	1056.	1210.	1093.	1247.	1057.	936.	834.
15 to 20	988.	995.	1009.	1003.	1032.	1048.	865.	959.
20 to 30	1470.	1684.	1433.	1560.	1490.	1769.	1718.	2062.
30 to 40	1155.	1210.	1109.	1163.	1095.	1204.	1548.	1567.
40 to 50	941.	932.6	871.4	911.6	895.4	937.9	1204.	1092.
50 to 60	665.6	653.3	646.3	672.6	649.9	711.6	730.7	690.9
60 to 70	447.6	458.	474.8	535.5	458.1	502.2	353.6	388.8
70 to 80	221.9	228.2	243.6	281.4	216.3	225.5	128.5	156.4
80 to 90	56.25	64.85	74.09	104.8	58.22	65.18	22.47	34.64
90 to 100	4.15	5.75	7.54	10.95	6.71	7.42	1.69	3.93
Above 100	.12	.22	.09	.50	.43	.60	.21	.32
Numer. Radix.	10,000.	10,000.	10,000.	10,000.	10,000.	10,000.	10,000.	10,000.

PAUPERISM AND PAUPER TAXATION.

Comparative view of the extent of Pauperism and Pressure of Pauper Taxation, at different periods; showing the alarming increase of degradation and privation, on the part of the labouring, and increase of pressure on all the industrious and productive Classes.

PAUPER FAMILIES.	1802-3	1812-13	1813-14	1814-15	1821-2
Relieved per- } In Workhouse manently. } Not in Workhouse	83,468	97,223	94,085	88,115	But holding from the results here exhibited, the paupers form the greatest number of the whole population.
Relieved occasionally - - -	336,200	434,441	430,140	406,887	
	305,600	440,249	429,770	400,971	
Total No. of Families Relieved - -	725,568	971,913	953,915	895,773	
Total No. of Families in England and Wales at the different periods -	1,850,000		2,142,148		
Proportion out of 100 receiving relief	.40	.45	.44	.42	
Annual rate of relief to each Family relieved, dividing the total sum expended, by the total No. relieved -	£5 12 6	£6 16 10	£6 12 0	£6 1 0	
Scale of subsistence in lbs. of Bread, according to the Average price of Wheat in each Year - - - -	.167	.109	.123	.165	
Total Sum expended in each Year -	£4,077,891	6,656,105	6,294,584	5,418,045	6,358,703
Equivalent in Quarters of Wheat -	1,209,756	1,061,438	1,157,625	1,484,615	2,250,868
Total No. of persons in Friendly Soci.	704,350	821,319	838,728	925,439	

Proportion of Deaths in the Cities of the United States.—In the seventh number of this Journal we presented a view of the proportion of deaths in various cities of Europe—since then we have been enabled to obtain from authentic documents, a statement of the proportion which the deaths each year, in five of our own cities, bear to their respective populations. In Philadelphia it is 1 in 45.68—In Boston 1 in 41.26—In New York 1 in 37.83—In Baltimore 1 in 35.44—In Charleston 1 in 36.50.

THE DYSPEPTIC.

ONE of the most uncomfortable beings on the earth is a dyspeptic. To most other invalids there is some hope of a change, some prospect of a termination to their complaints, or at least some occasional intervals of freedom from affliction. To fevers there is a speedy close, either in health, or in that final issue which puts an end to all troubles.—The small-pox and measles come but once; and the gout allows some intervals of ease. Even the consumption, wasting and cureless, does not deprive the patient of hope, but turns to him continually the bright side of things, and at the worst terminates ere long in the peaceful grave. But for dyspepsy there is no hope; it is dark, discouraging, and cheerless in its progress, and affords no reasonable prospect of a termination. It will neither kill the patient nor depart from him. It is more hopeless than a sentence of imprisonment for life, for here there is some chance of a pardon.

It is curious to mark the effects of dyspepsy in the countenance, motions, and demeanour of the patient. Observe that man walking by himself, with a feeble gait, and inelastic step; pressing his hands on the region of his stomach, stooping in his attitude and regarding nobody—in all probability he is a dyspeptic. Cast your eye upon that man in the corner of the room, sitting apart from the rest of the company, seldom speaking unless spoken to, and satirical, or morose, when he does speak—there is strong reason to conclude he is a dyspeptic. Look at that slender-built man, with long, lean fingers, projecting shoulder blades, and legs that indicate a plentiful lack of flesh—a countenance half way between pale and sallow, a slight tinge of yellow in his eyes, a dry skin, and hair that stands every way for want of moisture—there can be hardly a question but he is a dyspeptic.

Nothing can be more wayward and capricious than a dyspeptic's stomach. It is almost as difficult to please as a spoilt child, or a monarch ruined by indulgence. It is faint without being actually hungry; and craves the stimulus of food without feeling the demands of a genuine appetite. It seems to ask a "little wine" for its "often infirmities;" and yet it dreads that the strength produced by wine to-day will be followed by increased debility on the morrow. It takes in food to satisfy a morbid craving; but shudders while it does so, for the oppression which will inevitably follow.

Immediately after dining, the dyspeptic is visited by the spirit of drowsiness; slumber presses hard upon his faculties, and he feels it impossible, without some bodily or mental effort, to keep himself awake. He perhaps indulges in the disposition to sleep, and wakes but to repent of his indulgence. His mouth is parched and feverish, his head confused, and his whole body languid and uncomfortable. But whether he indulge in the afternoon nap or not, his sleep of the night is apt to be fitful and unrefreshing; disturbed by strange fantasies and uneasy dreams; while long before morning he begins to turn from side to side on his comfortable pillow. He perceives a nauseating taste on his tongue; though restless, he feels no disposition to rise; and when at length he musters sufficient resolution to leave his bed, he feels such faintness and lassitude that any sort of business or motion is a burden to him, until he is in some measure renovated and prepared for the concerns of the day, by his accustomed beverage of strong coffee.

Among all the afflictions of a dyspeptic, the depressing effects of a rainy, misty, or cloudy day, are not the least. On such a day, lowness of spirits, blues of the bluest cast, and a disposition to hate the world and all that is in it, seize and press upon him. He looks upon the dark side of every thing; he feels unhappy now, and doubts if ever he had a happy moment in his life, or ever shall. The world appears a very wretched world, unworthy the attention of a man of sense, and containing nothing that one should wish for, whether of power, riches, friendship, or fame. But the clouds disperse, and with them vanishes much of the gloom from the dyspeptic's mind. He is a slave to the caprices of the weather, and cloud and sunshine vary at will the scanty measure of his earthly enjoyments.

THE JOURNAL OF HEALTH.

CONDUCTED BY AN ASSOCIATION OF PHYSICIANS.

Health—the poor man's riches, the rich man's bliss.

NO. 18. PHILADELPHIA, MAY 26, 1830. VOL. I.

IF the remarks which we made in our last number on "Hereditary Peculiarities" have engaged the attention of our readers, they cannot well fail to draw, of themselves, useful inferences from the facts there detailed. Parents, aware of their own infirmities of body and mind, will begin early to exercise unceasing vigilance over the faculties of their children, so as to prevent predisposition or propensity from becoming a fixed habit. The excessive action of any part is to be restrained, not by reducing it to a state of torpor, but by calling another part into more active exercise. Thus, in the case of a child of parents prone to disease of the brain, such as apoplexy, epilepsy, or insanity, and who displays great precocity of mind, and singular vivacity of feeling, the object of a careful instructor will be, not to hasten the development of its intellectual faculties, by ill-timed eulogy, and soothing its vanity so that it may learn tasks beyond its strength—but rather to encourage bodily exercise, and to draw off indirectly the excess of blood, which keeps up the activity of the brain, and renders it prone to inflammation and dropsy. With the same view all irritants, either in the shape of aliment or applications to the outer senses, and strong appeals to the feelings are to be sedulously withheld. The conduct of the peasantry and labouring poor has been often severely animadverted on for overburthening their children with weights beyond their strength, or requiring prolonged muscular exertion too great for their years. But, parents in affluent circumstances at times commit a still more unjustifiable and fatal error, in overcharging the tender minds of their children, and consigning them to preceptors who, ignorant of human nature, 'teach the young idea how to shoot' by as forced and unnatural a process as that adopted by the gardener in obtaining hot-house fruits and flowers.

If this vicious system be commenced in childhood, and con-

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tinued undeviatingly through adolescence, including the period from seven to fourteen years of age, the body is sacrificed to the mind; the vital energy employed on the brain or organ of thought is at the expense of that of the rest of the body, and gradual exhaustion, wasting of flesh, and slow fever, are the consequences. This unnatural exertion of children is the destruction of their talents and their health—hence we seldom find the *præcox ingenium* answered by maturity; and the powers of the mind, in these cases, are generally lost in a debilitated and exhausted body. When the bones and cartilages are soft, the sinews unstrung, the whole body a fasciculus of blood vessels, and in a growing state, then pure air and almost constant exercise are required to give by action stability to the frame.

Should these facts be overlooked, and in addition to forced exercise of the brain, the stomach be overloaded with too much nutrimental matter, especially of animal kind, the growth of parts is morbidly hastened, the organs are prematurely developed, and we have a feeble pigmy in place of an energetic man. From these combined causes result fevers, inflammation, and dropsy of the brain, cough and consumption. The very early activity of an organ, the consequence of its premature development, so far from being a reason for our tasking it to greater exercise, ought on the contrary, to make us extremely reserved in affording it stimuli or agents, capable of still farther exciting it. In no case does this reasoning so forcibly apply as to a large brain in a child, which, so far as regards mental exertion, ought to be kept in a state of comparative quietude. Children at school lead too sedentary a life; and, when at their studies, are too apt to acquire constrained attitudes, by stooping or pressing with their breast against the edge of a table or desk. By such means they are often seized with cough, palpitation of the heart, indigestion, and aggravated pulmonary disease. The vicissitudes in their course are too great—long rest alternating with violent exercise. We require as much, in our schools and colleges, a system of gymnastic exercises as of arithmetic and algebra; and he merits much more the thanks of his pupil, who shall teach him every variety of attitude, combination of movements, and graceful carriage, the full use of his limbs, and of all his senses, than if he were to lead him through the steps of a mathematical problem.

Where the digestion of a child or young person is weak, we must above all shun the sin of attempting to strengthen it by stimulating food, or much aliment of any kind. The stomach is not to be forced to a discharge of its functions—it must be rather coaxed by mild yet nutritive food, in small quantities at regular intervals—while general invigoration of the frame is obtained, and consequent greater ability to digest more varied and more

numerous articles of diet, by free exercise in the open air, the use of the tepid bath, and frictions on the skin.

If the lungs be the weak part, and there is dry cough, with panting after every slight effort, we forbid whatever is calculated to suspend the regularity of respiration—as where the breath is held in during the lifting of any thing heavy, or by pulling or pushing. So, likewise, protracted expiration or breathing out, which is only *half of the regular function of breathing*, as in blowing wind instruments, singing long on a high key, or declamation at the pitch of the voice, are to be carefully avoided. If the predisposition to pulmonary disease, inherited from parents, be very strong, efforts of the above kind can never be indulged in with impunity. In other cases, however, regular exercise of the lungs themselves, and of other parts of the body as already indicated, will enable individuals with primarily very feeble chests, to attain vigour sufficient to allow of their succeeding in the arts of music, song, and elocution. But they can never do this by forcing—by a sudden effort of volition.

The student, while ambitious of distinction, must measure his powers, lest he attempt works which in their progress will be found beyond his means for completion, and which, if persevered in, may lead to disorder and decay of mind. Languor, the consequence of great exertion, whether of the brain in thought, or of the muscles in locomotion, can only be removed by repose. It is madness to hope to renovate the exhausted mind, and keep off the natural restorative sleep, by stimuli of various kinds, as of distilled and vinous liquors and coffee. The springs of intellect will stretch beyond their powers of return—they snap, and the unfortunate devotee to literary renown wears out the remains of his days in irremediable insanity. Ambition, operating on a mind naturally weak, and with the aid of those unfortunate appliances above mentioned, will almost certainly bring about this result. Even men of the strongest intellects are not proof against excessive exertion of their faculties. Hypochondriasis, with all her dire attendants, seizes on them as her own. Tasso was a frequent sufferer in this way. The philosophic and strong-minded Pascal himself had his brain so much affected, after long and forced meditations, that he imagined for a long time a gulf of fire at his side. More than one man has become the inmate of a lunatic asylum by attempting to discover the quadrature of the circle. In more favourable, though scarcely less alarming cases of the effects of intense and obstinate reflection on a single subject, there is complete prostration, for a time, of all the powers of life. Boerhaave relates of himself, that after continued reflection of some days and nights, on a particular subject, he fell suddenly into a state of lassitude and apathy resembling death. Loss of appetite is no unusual symptom of inordinate mental exertion. A

Danish gentleman, mentioned by Tissot, experienced this in such a remarkable degree, that when he was compelled to engage his mind in study more than a certain number of hours, his attendant never brought in his meal, as it would have been impossible for him to eat. The only successful method by which he recovered from this state of prostration, was to take active exercise on horseback. It is related of Newton, that he often forgot the hour for repast, and could even be persuaded that he had eaten his daily meal.

LIVING ACCORDING TO NATURE

MANY individuals, and very sensible ones too, set their faces against the adoption of any rules for the government of health, considering them all merely calculated to infringe upon their ease and comfort. They pretend that they are able to follow nature, and do *every thing which she requires*, without imposing upon themselves any specific restraint; and to enjoy, at the same time, very good health, with the exception of now and then a common head-ache, a bilious attack, or a slight dyspepsia—all of which, they very gravely inform us, may be removed by a little medicine, or a few days confinement.

Ask these contemners of rules what they really conceive to be “doing every thing that nature requires,” and they will tell you—“observing temperance and sobriety”—meaning by this, taking *no more* than five full meals a day; namely, breakfast, luncheon, dinner, tea and supper—and in drinking, “always stopping short of intoxication.”—Should the appetite prove unequal to so moderate a diet—it can be easily excited, say they, by some trifling and very innocent stimulant. As to early rising, “they seldom lie in bed after eight or nine o’clock in the morning, and always retire soon after midnight.” Exercise, according to these gentlemen, consists in riding, now and then, in a carriage or on horseback, or more generally, in leisurely strolling to and from their places of business; and finally, a very important item in their plan of living agreeably to nature is having recourse to medicine to rectify any little irregularity which may occur in the system.

Thus it is, remarks a judicious writer on the means of preserving health—thus it is, that the bulk of mankind deceive themselves: what they term living according to nature is, in fact, a direct violation of her plainest dictates, and which cannot fail sooner or later to display its effects in an enfeebled constitution, or in the occurrence of some serious disease—when the “little medicine,” or “a few days confinement” will be in vain resorted to for their wonted relief.

The class of persons here alluded to, are so self-opiniated, that it will be, perhaps, useless to urge upon them the propriety of relinquishing their so termed "natural mode of life," and of observing those rules calculated to keep their bodies in perpetual health, and to insure to them a long and happy life.

The misfortune is, that an extremely erroneous and injurious opinion, with regard to health, prevails with individuals adverse to leading an abstemious and active life. . So long as they remain free from Rheumatism, Gout, Consumption, or any serious infirmity—so long as they do not feel the pain and suffering of actual disease, they conceive themselves perfectly safe. To conform to habits of strict temperance and take daily exercise would be to them useless: health is in their possession, what need they more! They pay no attention to the slow but constant inroad made upon their constitution by this neglect of rules, and their indolent and luxurious mode of living, until made aware of their folly at a period when, often, it is too late to remedy its effects.

It is perfectly ridiculous to suppose that an attention to the preservation of health is calculated in the least degree to diminish our rational enjoyments, or to abridge the pleasures arising from an intercourse with society: on the contrary, the rules of hygiene, by marking the proper bounds within which these should be confined, are calculated to augment their zest and to prolong each one's capability of participating in them.

BREAD.

MAN has little inclination to live solely on animal food—it is indeed questionable whether he could enjoy perfect health on a diet purely of flesh. It is well known, however, that vegetable substances, particularly the farinaceous, are fully sufficient of themselves for maintaining a healthy existence. We have every reason for believing that the fruits of the earth constituted originally the only food of man, and even at the present day, we know that the Hindoo lives almost exclusively on rice and water.—In Ireland a great proportion of the poor subsist on potatoes, with a small addition of oaten bread; while the labouring classes in many districts of Scotland nourish their robust frames on oatmeal, with, occasionally, the addition of milk.

Animal food is digested in a much shorter period than vegetable; from which circumstance, as well as its approaching much nearer in its composition to the substance of the body into which it is to be converted, it might at first, be supposed the most appropriate article of nourishment. It has, however, been found that vegetable matter can be as readily and perfectly assimilated by

the stomach into appropriate nutriment, as the most tender animal substance; and confessedly with a less heating effect upon the system generally.

Experience has taught us, and the peculiar construction of the digestive organs in man establishes the fact, that a proper combination of a vegetable and animal diet, is the one most friendly to the human constitution, and the best adapted to preserve it in a proper state of health and vigour.

The due proportion to be observed between the two species of food, will depend, in a very great degree, upon the particular condition of the digestive powers, the age and peculiarity of constitution of each individual, as well as the climate and season of the year, and the amount of active exercise to which the body is daily subjected. As a general rule, however, it will be found that those who make use of a diet consisting chiefly of vegetable matter, have a manifest advantage in looks, strength and spirits, over those who partake largely of animal food: they are remarkable for the firm, healthy plumpness of their muscles, and the transparency of their skins. This assertion, though at variance with popular opinion, is amply supported by experience.

Among all civilized nations, bread constitutes the staple article in the food of man. It has been aptly termed the staff of life—but in order that it may prove a staff, substantial and pleasant, and not a “*broken reed*,” it is all important that it be good,—that is, light—sweet—sufficiently baked, and never eaten until a day or two old.

“The grand secret and mystery of having the bread come out of the oven delicious, inviting and nutritive,” says an instructive writer, “is the exact point of time of putting it in. While in the state of dough it will readily run into various stages of fermentation—the first of these is the *saccharine*, or that which produces sugar—the next is the *vinous*—the third the *acetous*, or that producing vinegar, &c. If the dough be formed into loaves, and placed in the oven before the first fermentation has taken place, the bread will turn out *heavy*, and whoever eats it may rest assured of the night-mare, and various other ‘ills that flesh is heir to.’ If it be kept from the oven till the second fermentation, it will prove light enough but tasteless—and little better than the same quantity of saw-dust—if it be delayed until the acetous fermentation has occurred, it comes out sour, and altogether uneatable. It is, then, during the first or saccharine fermentation that it should be cast into the oven; and it will then, if sufficiently baked, be found a sweet and wholesome food.

“That bread should be without sweetness, when allowed to run into the vinous fermentation, is very easily explained—the saccharine matter produced by the first fermentation being converted into a vinous spirit, which is driven off by evaporation during the

process of baking. This kind of bread may be easily distinguished without tasting, by its loose open appearance—the pores or cells being very large—whereas, really good bread is marked by fine pores, and a sort of net work of a uniform appearance.”

PROPER MANAGEMENT OF THE HAIR.

UNDER the ordinary circumstances of health, in conjunction with temperance and regular exercise, the only safe and effectual means of preserving the hair and of promoting its growth and beauty, is the frequent use of the comb and brush, and regular ablution.

It will be readily perceived, by a reference to the structure of the hair, as pointed out in a former number, that whatever has a tendency to impede the passage of the fluids by which it is nourished, from the root along the tube in the centre of each hair, must necessarily prevent its proper growth—render it thin, and deprive it of its soft and glossy appearance. There can be little doubt that this is the effect, to a certain extent, of the practice of twisting the hair from its natural position, and of plaiting or firmly braiding it, pursued, in obedience to the dictates of fashion, by most females. The injurious consequences of such modes of dressing the hair can only be obviated by a daily resort to the comb and a hard brush, which, by disentangling, restores it to its natural direction, and freeing it from every restraint, enables it to receive a due supply of its appropriate fluids. The growth of the hair is not, however, always impeded by artificial means: this may result, also, from allowing it to become entangled and matted together—a condition to which it is extremely liable from its peculiar form. Hence, under all circumstances, frequently combing and brushing it through its whole length, is absolutely necessary to its proper preservation.

Independent of the good effects of these operations in rendering the hair pervious to the fluids which rise from its roots, they facilitate its development also, by freeing the scalp from accidental impurities, facilitating the circulation through its vessels, and thus enabling the hair to perform freely its functions.

Another means of promoting the growth of this structure and insuring its permanency, is by frequently cutting it.

It must be very obvious that when kept short, its fluids are less liable to be obstructed in their passage than when the hair is long—it being difficult in the latter case to preserve it straight and permit it to have its natural flow. It is in early life, particularly, that frequent cutting will be found highly advantageous.

We admit that fine *flowing* tresses are among the most attractive ornaments of female beauty, and would therefore be the last to recommend their proscription. When, however, the hair becomes

thin and irregular, or its beauty is otherwise impaired, we know nothing better calculated to restore its proper growth than cutting it short. We may also remark, that frequently cutting the hair prevents it from splitting at the ends and growing forked—the occurrence of which, so common in young persons, gives it an extremely inelegant and ungraceful appearance.

In children, keeping the hair short is a circumstance of no little importance—and should not from any light consideration be neglected. Their health, and we conceive in some respect their beauty also, is prejudiced by a contrary practice. Nothing is more common than to see a luxuriant head of hair accompanied in children by paleness of complexion, weak eyes, and frequent complaints of head-ache. Upon this subject we find the following excellent remarks in a little work entitled “Advice to young mothers—by a grandmother”—we recommend their attentive perusal to every parent.

“The hair in children should be cut short until they are eight or nine years old—as the cooler the head can be kept, the less danger there is of many maladies peculiar to that part of the body, especially water on the brain. Besides there is good reason for believing, that children who have a great quantity of hair, are those most liable to eruptions, as scald head, &c.: it is at least certain, that in them eruptions are very difficult to remove. The trouble, also, of keeping long hair sufficiently clean, and the length of time necessary for this purpose, is often a cause of much ill humour and many cross words, between children and their attendants, which it would be better to avoid.”

“Mothers whose vanity may be alarmed, lest repeated cutting the hair for so many years should make it coarse, may be assured they have no cause for this apprehension, provided the hair be kept constantly brushed. I have never seen softer, finer hair than on girls who have had it kept short—like that of school boys—until they were in their tenth year.”

When there is any tendency to sores or eruptions on the head of children, fine combs are very apt to promote them. There is no doubt that the heads of young persons, which are never touched by them, may be preserved much cleaner, by strict attention, than such as are scratched and scraped every day. If any dirt appears on a child's head, which a brush will not remove, that particular part should be rubbed with a towel, and soap and water—but in general, the brush will be found quite sufficient to keep it perfectly clean. The seldomer, indeed, a fine comb is applied to the head of an infant, the better: when, however, those of ivory, tortoise shell, or bone are used, the greatest care is necessary lest they wound the skin and produce a sore, or by unduly irritating it augment the production of the scurf they are often intended to remove.

TRAVELLING WITH AN OBJECT IN VIEW.

THE celebrated Sydenham displayed, as a late writer has very aptly remarked, much wisdom and address, in calling into action the power and effects of gymnastic medicine, in his scheme, which had an object of more interest in view, than that of the ancient physician, who sent his patients on their travels without any other object than merely touching the walls of Megara. He once acknowledged to a patient whom he had long attended, that he was unable to render him any further service; adding at the same time, that he might expect benefit from a personal application to a Dr. Robertson at Inverness. Encouraged by the communication, his patient set off in search of this wonderful Scotch doctor; but on his arrival at Inverness, not being able, after diligent inquiry, to find the object of his search, he immediately returned back to London, and hurried to Sydenham to reproach him for trifling with him. "Well," replied the doctor, "are you better in health?" "Yes, I am now perfectly well; but no thanks to you." "No!" replied Sydenham, "but you may thank Dr. Robertson for curing you. I wished to send you on a distant journey with some object of interest in view; I knew it would be of service to you. In going, you had Dr. Robertson and his wonderful cures in contemplation—and in returning, you were equally engaged in thinking on scolding me."

The Egyptian doctors evinced equal skill in calling in the aid of collateral objects, to give effect to the powers of medicine. "An intelligent French author," says Wadd, "mentions, that a thousand years before the Christian æra, the Egyptians had two temples dedicated to Saturn, which they wisely placed at the extremities of the kingdom, for the benefit of hypochondriacal patients. These temples were the Bath and Brighton of the East; places at which the iron restraints of diet and the doctor, were made palatable by recreative amusements, and the diseased mind was diverted from itself by agreeable images and melodious sounds. What would be the effect of a bottle of Spa water drunk in secrecy and silence? They were aware, also, of the great importance of exercise—and sent their patients to these distant temples: *non propter salubritatem aquarum, sed propter longinquam peregrinationem*,—not on account of the healing property of the waters, but on account of the length of the journey."

COMPARATIVE SALUBRITY OF THE COUNTIES OF ENGLAND.

THE following observations, relating to the salubrity of different districts in England, are founded on Parliamentary Returns, laid before a Committee of the House of Commons. The facts

they exhibit are of general interest, and are capable of an important practical application in our own country. Pointing out the causes by which health is impaired and the average amount of mortality increased, they afford salutary cautions to the private citizen in his selection of a place of residence, as well as to those engaged in the location and erection of cities, and to the corporations to whom the all important subject of their medical police is entrusted.

The counties in which the mortality was above the average were, Middlesex, where it was 1 in 36; Kent, where it was 1 in 41; Warwickshire, where it was 1 in 42; Cambridgeshire, and Essex, where it was 1 in 44; Surrey, where it was 1 in 45; the East Riding of Yorkshire, where it was 1 in 47; Lancashire, where it was 1 in 48.

Of these counties, four are subject to agues; namely, Kent, Essex, Cambridgeshire, and the East Riding of Yorkshire, which comprises all the counties of that description, except Lincolnshire, in which the mortality was below the average; for it was 1 in 45, the average being 1 in 58.7. The smaller degree of mortality in this last, is, no doubt, owing to the great proportion which its dry and upland part bears to the fenny districts. That there is a great difference in the mortality in these, is proved by their respective returns. Thus the mortality in the town of Boston, which is situated in the fens, is 1 in 27; whereas that of Stamford, which is in the dry upland division, is 1 in 50.

It may be asked, whence arises the greater mortality of the other four counties, of which the rate is above the average? With regard to Middlesex, it is imputable, to the various circumstances adverse to health peculiar to the metropolis; such as the more intemperate habits of life, and perhaps still more the unfavourable influence of the air of this great city, particularly on young children. It is worthy of remark, however, that London has of late years been improving in salubrity; for it appears by the bills of mortality, that the burials invariably and considerably exceeded the christenings, till a few years before the close of the last century; whereas, since that time, the christenings have generally exceeded the burials. This may, in part, be ascribed to vaccination; but it cannot be entirely owing to it, as the decrease of burials took place some years before that admirable discovery.

In proof of the improving health of London, it is stated in the Report, that the annual mortality in 1700 was 1 in 25; in 1750, 1 in 21; in 1801, and the four succeeding years, 1 in 35; and in 1810, 1 in 38. The increased mortality in the middle of the last century, has been referred to the great abuse of spirituous liquors, which was checked about that time by the imposition of higher duties. The other causes of superior health seem to consist in

a general improvement in the habits of life, particularly with regard to ventilation and cleanliness, a more ample supply of water, greater abundance and better quality of food, the improved state of medicine, and the better management of children. The high proportion of mortality in Surrey is no doubt owing to its containing a portion of the metropolis, consisting of a population of 170,000, which is more than one-half that of the whole county.

The high rate of mortality in Warwickshire seems at first sight the most difficult to account for, the air of this part of the kingdom being very salubrious. It is, no doubt, owing to the town of Birmingham being situated here, comprising two-fifths of the population; the average mortality of which, for the last ten years, is 1 in 34—a mortality greater than that of Manchester, Leeds, or Norwich. The operations in metal have been alleged as the cause of this; but it is much more probably owing to the want of attention to cleanliness and ventilation, particularly with regard to the streets, which are very narrow and dirty. As to Lancashire, where the mortality is somewhat above the average, the number of large towns and extensive manufactories, causing the proportion of artisans to rural inhabitants to be greater than in any other counties, except those in which the metropolis is situated, is certainly the cause of this; for the air is very salubrious, and the greater quantity and cheapness of fuel is extremely friendly to life, health, and comfort. It is, probably, owing to this advantage, that the inhabitants of this county, particularly the females, have become noted for their well-formed persons and comely countenances, forming a contrast with those of Buckinghamshire, where the fuel was extremely scanty and high priced before the extension of the inland navigation: the labouring classes suffered peculiar hardships from this privation, and are of a stature so inferior, that the militia men are, by Act of Parliament, admissible at a lower standard than in the rest of England. The Report of Manchester, which is the second town in England in point of population, forms an exception to the rest of Lancashire; for the mortality there, on the average of the last ten years, was 1 in 58, and 1811, 1 in 74: but that of Liverpool was 1 in 34 on the average of ten years, and 1 in 30 in 1811. In the former town we have another pleasing picture of the progressive improvement of health;—it is stated, by the late Dr. Percival, that in 1757, the mortality of Manchester was 1 in 25·7; and in 1770, 1 in 28, although at the former period the population was not quite one-fourth, and at a later period not one-half the present amount. This improvement of health is clearly imputable to certain regulations of police, particularly with respect to ventilation, introduced by the above-mentioned benevolent, enlightened, and active physician.

THE SHAPE OF THE SHOE.

ON a former occasion a few hints were offered in relation to the injurious effects resulting from wearing tight shoes. In warning our readers against the use of the latter it was not, however, our intention to recommend very large shoes. These, when formed of the usual materials, are found to be a very great inconvenience in walking—the foot being subjected in them to considerable friction, inflammation and blisters are very generally produced. The best shoe is undoubtedly one accurately adapted in size and form to the foot upon which it is intended to be worn—neither, on the one hand, compressing it in any direction, nor, on the other, allowing it to move about at every step. Adapting the shape of the shoe to that of the foot, is a point of no trifling importance: place the latter upon a sheet of paper, and after tracing its outlines with a pencil, let these be compared with the sole of the shoe in use a few years since, as well as those now in fashion, and the little connection between the form of the two will be at once perceived. It will be found that the foot cannot be forced into the shoe without being more or less firmly compressed across the toes—the consequence of which is, that in perhaps a majority of adults, inflammation and swelling occur at the joint of the large toe—or the small toe is caused to ride permanently over the one adjoining it, while the flesh at the outer side of the big toe is forced over the nail, and being pressed firmly against the inverted edge of the latter, a painful and very unmanageable ulcer is produced. Popularly, the nail is said to grow into the flesh, and not unfrequently a painful operation is required in order to avoid more serious consequences—all of which could be readily and effectually prevented by giving to the shoe, at its anterior part, a width corresponding to that of the foot in its natural position.

The injurious effects of a badly constructed shoe are augmented by high heels—one of the most absurd inventions of fashion. By throwing forward the foot, they augment the pressure to which the toes are subjected—or produce a degree of pressure in shoes even of large dimensions. Whatever addition a pair of high heels may give to the stature, is always obtained at the expense of an easy gait.

We have read somewhere, that a pair of old shoes constitutes one of the minor comforts of life—and truly the statement is not an incorrect one. The perfect ease which the feet experience in shoes that have been often worn, arises, in a great measure, from the leather becoming in time stretched and moulded to their shape. This species of comfort might be obtained, and all the suffering which is undergone in the process of approximating by degrees the form of the shoe to that of the foot avoided, were the

former fashioned, in the first instance, upon a last representing the real configuration of the latter. We do not certainly expect to see very shortly such shoes in common use—but, until this be the case, the torture of corns and of inverted toe nails must be endured, and the healthful pursuit of pedestrian exercise in a very great degree foregone.

PAINTING.

NEXT to the enjoyment afforded by the objects themselves, is that from the successful imitation of them in painting. Rarely are the means of pleasant instruction and of calling up the finer emotions of the soul, so abundant as in this art. Whatever we find worthy of admiration in rural beauty or animated creation—the forest and the glen, and their inhabitants; or the crowded haunts of men in cities and halls, may be reproduced on canvass, and fixed as it were before us for our daily company, unchanged by the seasons or by the sickly hues of fashion and of folly.

We cannot but take delight in an art which had its origin in some of the most pleasant and familiar laws of nature—as when man was prompted to draw on a solid body the features of a face which he saw reflected from a clear stream, or to fix, by tracing on the ground, the outlines of the shadow cast by his body in the morning sun. But the first inciter to any thing like regular portraiture was love. It is a part of Grecian tradition, which we would not willingly dispute, that a young girl, seeing the figure of her lover shadowed on the wall, marked its outlines, and thus procured a picture of the object by her most cherished. We can readily suppose, that a simple delineation like this would soon receive from the hands of genius the additional charms of colouring and expression—and that extension thus given to the art of imitation, it would be exercised on whatever was fair and lovely in human nature. Artists, after a time, filled with enthusiasm, and, unable to realize their lofty and sublime conceptions in the form before them, endeavoured to portray the varied beauties of many by blending them in a single picture, and hence the origin of what we call ideal beauty. This fixing on canvass or embodying in sculpture what would have been otherwise the mere abstraction of loveliness and sublimity, was a means of adding new ideas, and calling up new feelings in the spectator. He could feel and speculate with the object before him—but had it never been presented to him, he would have been like a person who has had a sense which was allowed to remain dormant, and through which, for want of its appropriate excitement, he had never felt pleasure. But not only does the painter place before us whatever is most captivating in female loveliness and manly

beauty: he exhibits also the calm and noble expression of philosophy and heroic devotion. History, by his means, speaks to our eyes; and the most important events are reproduced, as it were before us, with a vividness and distinctness which makes us almost participators in the scene. Painting thus immediately enlists the better feelings of our nature on the side of suffering virtue, persecuted religion, and devoted patriotism. We spurn what is low and vicious, and identify ourselves with the elevated characters before us. The art becomes not only a means of instruction but a school of morals and a powerful aid to devotion. To the lover of natural beauties it presents numerous and diversified sources of gratification: he feels, when looking at one of Salvator's landscapes, all the freedom and buoyant strength of the hardy mountaineer—as, while gazing at a piece of Claude's, he yields to the mild emotions of the agriculturist and the shepherd in a champaign country, lighted by a bright yet genial sun. In the marine views of Vernet and Wouverman, his sympathies are with those whose home is on the deep—he looks out on the dark blue sea, now calm and reflecting the rays of a setting sun, now changed by the furious wind into mountain billows,—and he participates, for a time, in the restless activity and love of adventure of those who peril themselves on its bosom. Contrasted with such scenes are the peaceful hamlet or the cloistered cell—an aged couple, surrounded by their children and their children's children; or the holy man kneeling before the altar, and bent in the attitude of self-conviction and redeeming penitence, praying for his own and others' sins.

We know of few situations in which a person, with either a wounded spirit or a body suffering under slow disease, will find soothing and solace so great as in a gallery of paintings. He is in society without its bustle and glitter—he can interrogate with a scrutinizing glance the actors in the scene, without himself being exposed to unpleasant questions—he shrinks not from the portraits of beauty and genius as he, perhaps, would from the originals; fearful, with his morbid sensibility, that he could not please or interest, and feeling that exertion of mind is to him too painful. He draws inspiration from the scenes around him: he is happier and healthier while forgetting himself in the contemplation of others; and even feels his pulse beat with less quickness, and his feverish heat abated, when gazing at a landscape in which a quiet valley is shaded by the thick covert of spreading trees, and intersected by a smooth meandering rivulet.

Our readers may ask, where such a pleasing variety is exhibited by the pictorial art, in order that they may themselves enjoy what we have imperfectly described. Happily, in Philadelphia, and, we may add, in Boston, New York, and Charleston, the search need not be long. Our Academy of Fine Arts, at this

present time, contains a delightful collection of pieces by the best masters, including those by a Sully, a Doughty, a Nagle, an Otis, and numerous others, all worthy, according to their general pretensions, of commendation and patronage. It will be found an agreeable recreation and temporary retreat from the cares of business and the foibles of fashion—furnishing scenes to animate the aged, and make reflection graceful on the brow of youth.

PANACEA.—CATHOLICON.

DR. PHYSICK, whose opinion carries with it deserved weight, is decidedly opposed to all such empirical preparations as the Panacea of Swaim, and the Catholicon of Potter. The following is taken verbatim from a letter addressed by Dr. Randolph, a relative of Dr. Physick, to the Committee of the Philadelphia Medical Society.—“I have attended,” says Dr. R. “several cases in conjunction with Dr. Physick, of ulcerations and scrofula, in which the Panacea had been largely administered. The sentiments of Dr. Physick respecting the use of empirical preparations, are now, I imagine, generally known; his opportunities of witnessing the result of their employment have been, perhaps, equal to those of most others; now it may seem a little singular, but it is, at the same time, strictly true, that *the whole of his experience is decidedly unfavourable to the exhibition of all such articles, and he allows me publicly to declare, that he has never seen a single case of either scrofula or cancer cured by the administration of panacea or catholicon, and that he entirely disapproves of their exhibition in any shape whatever.*”

Signed,

J. RANDOLPH.

Philadelphia, July 1827.

The testimony of Drs. Emlen, Harris, Horner, Hopkinson, and Griffith, is corroborative of that of Dr. Gibson, in respect to the sialagogue or salivating power of the Panacea. In the report of the Committee of the Philadelphia Medical Society, from which the above information is derived, we also find that the experience of all the respectable medical men in Philadelphia, with perhaps one or two exceptions, is unfavourable to the curative powers of this nostrum in scrofula, diseases of the skin, rheumatism, dyspepsia or indigestion, and diseased liver, as well as other maladies, which its proprietor asserts it cures. The promulgation of this fact is due to the medical profession of Philadelphia, in order that the stigma of fostering or countenancing quackery, unjustly attached to it by some persons in remote parts of the country, may be fully and completely removed.

SPONTANEOUS COMBUSTION OF A DRUNKARD.

Dr. Peter Schofield, in a late address delivered at the formation of a Temperance Society, in the district of Johnstown, Upper Canada, states a case of spontaneous combustion, which occurred in his practice.—“It is well authenticated, says the Doctor, that many habitual drinkers of ardent spirits are brought to their end by what is called ‘spontaneous combustion.’ By spontaneous combustion I mean when a person takes fire, as by an electric shock, and burns up without any external application. Trotter mentions several such instances. One happened under my own observation. It was the case of a young man about 25 years old. He had been an habitual drinker for many years. I saw him about nine o’clock in the evening, on which it happened. He was then, as usual, not drunk, but full of liquor. About eleven on the same evening I was called to see him. I found him literally roasted from the crown of his head to the sole of his feet.—He was found in a blacksmith’s shop just across the way from where he had been. The owner, all of a sudden, discovered an extensive light in his shop, as though the whole building was in one general flame. He ran with the greatest precipitancy, and, on flinging open the door, discovered a man standing erect in the midst of a widely extended silver coloured blaze, bearing, as he described it, exactly the appearance of the wick of a burning candle in the midst of its own flame. He seized him by the shoulder, and jerked him to the door; upon which the flame was instantly extinguished. There was no fire in the shop, neither was there any possibility of fire having been communicated to him from any external source. It was purely a case of spontaneous ignition. A general sloughing came on, and his flesh was consumed or removed in the dressing, leaving the bones and a few of the larger blood-vessels standing. The blood nevertheless rallied round the heart, and maintained the vital spark until the thirteenth day, when he died, not only the most noisome, ill-featured and dreadful picture that was ever presented to human view, but his shrieks, his cries and lamentations were enough to rend a heart of adamant. He complained of no pain of body—his flesh was gone. He said he was suffering the torments of hell; that he was just upon its threshold, and should soon enter its dismal caverns; and in this frame of mind he gave up the ghost.” The death of a drunkard may well be said to beggar all description.

To enjoy life in the true sense of the term, is to commit no act, but what we know from a critical examination of its effects upon the system, will tend to preserve and invigorate the powers both of mind and body.

THE
JOURNAL OF HEALTH.

CONDUCTED BY AN ASSOCIATION OF PHYSICIANS.

Health—the poor man's riches, the rich man's bliss.

NO. 19. PHILADELPHIA, JUNE 9, 1830. VOL. I.

It has been quaintly said by a celebrated writer, that there is no better physic for a melancholy man than change of air and variety of places—to travel abroad and see fashions; for, as another has justly remarked, in an epistle to a friend about to make a voyage, no man can be such a stick or a stone, whom pleasant speculation of countries, cities, towns, rivers, will not affect. Many other things helped; but change of air was that which wrought the cure and did most good, used to be the concluding remark of a “great doctor,” in his memoranda of what kind of treatment was most beneficial to those who consulted him.

Travelling is the best antidote against the injurious effects of too much occupation and business, not less than of the languor of idleness and inactivity. It comes more especially recommended to those whose employment condemns them to a sedentary life, who are continually engaged in abstract studies or oppressive labour, whose minds have sunk into a state of insensibility, melancholy, or hypochondriasis; or, what is worst of all, who are strangers to domestic felicity. Its liberalizing influence has been always felt and acknowledged. Foreign travel is the school in which men, the most useful in their generation, have acquired vigour of thought and variety of knowledge, and accumulated intellectual stores, which have been subsequently diffused among their countrymen at home, in the shape of useful laws, philosophical history, descriptive and heroic poetry, and the embellishments of the fine arts. Solon, Lycurgus, Homer, Herodotus, were all great travellers. Æschylus, Sophocles, Thucydides, Xenophon, travelled while they fought, and studied when thus soldiers and travellers. But, of all the great men of antiquity, who undertook extensive journeys for health and instruction, no one is entitled to such signal notice and studious imitation as Cicero. He was twenty eight years old, and had already attracted considera-

ble notice by his successful pleadings, when he set out on the then fashionable tour through Greece and Asia. He was in that situation in which, notwithstanding his weak health, any of our modern gentlemen would have thought it little better than self-immolation, a true *felo de se* to abandon the theatre of his opening fame, for the purposes of gaining bodily vigour and increase of accomplishments. But Cicero thought and reasoned very differently, as appears from his own account of the real motive of his journey: "My body," says he, "at this time was exceedingly weak and emaciated; my neck long and small; which is a habit thought liable to great risk of life, if engaged in any fatigue or labour of the lungs; and it gave the greater alarm to those who had a regard for me, that I used to speak without any remission or variation, with the utmost stretch of my voice, and great agitation of my body: when my friends, therefore, and physicians advised me to meddle no more with causes, I resolved to run any hazard rather than quit the hopes of glory which I proposed to myself from pleading: but when I considered, that, by managing my voice, and changing my way of speaking, I might both avoid all danger and speak with more ease, I took a resolution of travelling into Asia, merely for an opportunity of correcting my manner of speaking: so that after I had been two years at the bar, and acquired a reputation in the forum, I left Rome."—We cannot forbear from transcribing the very sensible remarks of Middleton on this part of the life of the great Roman orator: they are full of instruction to the youth of our own land, ambitious of honourable renown.

"This voyage of Cicero seems to be the only scheme and pattern of travelling, from which any real benefit is to be expected: he did not stir abroad till he had completed his education at home; for nothing can be more pernicious to a nation, than the necessity of a foreign one; and, after he had acquired in his own country whatever was proper to form a worthy citizen and magistrate of Rome, he went confirmed by a maturity of age and reason against the impressions of vice, not so much to learn, as to polish what he had learnt, by visiting those places where arts and sciences flourished in the greatest perfection. In a tour, the most delightful of the world, he saw every thing that could entertain a curious traveller, yet staid no where any longer than his benefit, not his pleasure, detained him. By his previous knowledge of the laws of Rome, he was able to compare them with those of other cities, and to bring back with him whatever he found useful, either to his country or to himself. He was lodged, wherever he came, in the houses of the great and eminent; not so much for their birth and wealth, as for their virtue, knowledge, and learning; men honoured and revered in their several cities, as the principal patriots, orators, and philosophers

of the age : these he made the constant companions of his travels ; that he might not lose the opportunity, even on the road, of profiting by their advice and experience : and from such a voyage, it is no wonder that he brought back every accomplishment which could improve and adorn a man of sense." He returned to Rome after an absence of two years, greatly improved, and changed, as it were, into a new man : the vehemence of his voice and action was moderated ; the redundancy of his style and fancy corrected ; his lungs strengthened, and his whole constitution confirmed.

In coming down to modern times and the great in our own language, we see Milton, whose travelling in Italy familiarized him still more with the noble conceptions of Dante and Tasso, and placed before his delighted eyes scenery, which, in his after days of blindness and misfortune, he portrays in such gorgeous colouring, as that amid which our first parents might have lived. The *val d'Arno* and *Vallombrosa's* shades were the original from which he drew his picture of the garden of Eden.

When in the eager chace after pleasure, satiety succeeds to enjoyment, and languor to continued excitation ; when the scenes before us are looked upon with indifference, and the companions of our sports become the oppressive monitors of our follies, no remedy is so sure to work a change and reform as travelling. A new class of objects gives rise to new sensations and fresh trains of thought : the body recovers its lost vigour, and the mind its cheerfulness. It was in a state of melancholy void, following the career of passion, that Byron began his travels to the same regions of Greece and Asia through which Cicero, of old, had journeyed. By visiting them, fresh sources of poetic feeling were opened at every step. There was also, as remarked by his brother poet and biographer,* in his quick change of place and scene—in the diversity of men and manners surveyed by him—in the perpetual hope of adventure and thirst of enterprise, such a succession and variety of every fresh excitement as not only brought into play, but invigorated, all the energies of his character : as he himself describes his mode of living, it was "to-day in a palace, to-morrow in a cow-house—this day with a Pacha, the next with a shepherd." Thus were his powers of observation quickened, and the impressions on his imagination multiplied. Thus schooled, too, in some of the roughness and privations of life, and so far made acquainted with the flavour of adversity, he learned to enlarge more than is common in his high station, the circle of his sympathies, and became inured to that manly and vigorous cast of thought which is so impressed on all his writings. Nor must we forget among those strengthening and animating

* *Letters and Journals of Lord Byron, with Notices of his Life.* By Thomas Moore. In two Volumes. Vol. I. Printed and published by J. & J. Harper, New York, 1830.

effects of travel, the ennobling excitement of danger, which he more than once experienced—having been placed in situations, both on land and sea, well calculated to call forth that pleasurable sense of energy, which perils calmly confronted never fail to inspire.

After a course of wandering like this we are the less surprised to learn, that Byron, who left home as the mere author of *Juvenile Poems* and a *Satire*, ‘sore sick at heart,’

“For he through sin’s long labyrinth had run,
Nor made atonement when he did amiss,”

should have returned fresh, as it were, from the land of song, with augmented energies; and surprised the world into a general acclaim of admiration, by his *Childe Harold* and the poems immediately succeeding it.

We had intended, when we began this paper, merely to allude to the influence of travelling in expanding the mind and pleasantly interesting the feelings; and then to give a detail of the precautions necessary to be adopted by persons journeying for their health. But the subject has grown under our hands; and we find ourselves, without having purposely intended it, eulogizing that course from which we have ourselves derived much permanent pleasure, blended, we believe, with solid instruction. In a future number we hope to carry into effect our original intention.

ANTIQUITY OF BATHING.

If the custom of bathing be not coeval with the world, its origin may at least date from a very early epoch. The means which it furnished of purification and invigoration, seem to have been first adopted by the inhabitants of middle Asia, placed as they were under a sultry clime.

The people of the first ages immersed themselves most frequently in rivers or in the sea; and, accordingly, we are told of the daughter of Pharaoh bathing in the Nile, of Nausicaa and her companions, as also Agenor, bathing in a river, and of the Amazons refreshing themselves in the waters of Thermodon. The Greeks plunged their tender offspring into cold torrents—and Moschus and Theocritus make Europa bathe in the Anaurus, and the Spartan girls in the Eurotas. Domestic baths, suggested by the wants or the conveniences of life, were not unknown at very early periods. Diomed and Ulysses are represented as making use of such after they had washed in the sea—Andromache prepared warm water for Hector, who had just returned from battle—and Penelope, to banish sorrow, called in the aid of unctions and baths. Minerva, at Thermopylæ, is feigned to have im-

parted, by such means, vigour to the wearied limbs of Hercules, and in place of other gifts, Vulcan offered him warm baths. Pindar praises the warm bathings of the nymphs—and Homer himself, who ranked baths among the innocent pleasures of life, not only makes mention of a hot and vapourous spring adjoining a cold one, but even describes to us the baths which, by common tradition, were situated near the Scamander in the vicinity of Troy.

Of nearly equal celebrity were the baths of the Assyrians, Medes and Persians—and to such a pitch of grandeur and improvement were they carried by this last people, that Alexander himself was astonished at the luxury and magnificence of those of Darius, though accustomed to the voluptuous ones of Greece and Macedon. We need here but allude to the natural warm baths of Bithynia and Mytilene, mentioned by Pliny, and to those of the Etruscans, as among the most early and extensively known and resorted to.

COUNTRY AIR.

It is a frequent complaint with the inhabitants of large cities, particularly those engaged in mechanical employments, in trade, or in the active duties of a professional life, that they cannot spare sufficient time from their daily and necessary avocations, to retire into the country, for the preservation or recovery of their health. These very individuals will, however, be found to loiter away, in frivolous amusements, or even injurious pursuits, many hours, after the business of the day has been completed, or before it is commenced.

If, says a late author, those persons who turn day into night, and night into day, would make a practice of rising early, and walking, during the summer months, or, indeed, throughout nearly the whole year, when the roads will permit, and the weather is not too inclement, both morning and evening, as far into the country as their time will allow, they would soon find little reason to complain of the want of time to recruit their health by exercise in a purer air.

Where there is a disposition to live temperately, and to take regular exercise in the open air, it is in the power of almost every one to accomplish it, and with nearly equal advantage, as from a constant residence in the country—for when sedentary employments are mingled with a due proportion of active exercise, they are stripped of most of their injurious consequences, and rendered comparatively harmless. It is only when pursued with little or no interruption, and accompanied by a luxurious or intemperate

mode of life, that they prove so prejudicial to the constitution, and consign so many to a premature grave.

No one, therefore, need allow a single day to pass, during the present season of the year, without enjoying, for at least an hour or two, a walk into the surrounding country, and breathing, during that period, a pure and wholesome atmosphere.

The constant observance of such a practice, even though the period, each time, should not exceed that mentioned above,—while on many occasions it might be greatly prolonged,—would be even more beneficial to health than the common fashion of retiring for a week or two into the country, and subsequently returning to the city, there to remain for the residue of the year, scarcely inhaling a breath of purer air than that of a confined, and often crowded apartment, and almost totally deprived of exercise.

“Many of the immense number of persons who procure their livelihood in sedentary occupations, in the metropolis and other large cities, and are consequently obliged to reside there,” remarks the author to whom we have already alluded, “conceive that, as they must of necessity submit to their lot in life, it is useless to give themselves any concern to counteract the evils attendant upon it. For many years, I have myself resided in London, and have been occupied in sedentary employments, but being convinced that inactivity, and perpetually respiring a confined and vitiated air, must be prejudicial to health, I resolved to pass as many hours as I could spare in exercise in a pure atmosphere: for this purpose I rose early in the morning, and either walked or rode as far into the country as my time would permit, and repeated the same exercise after I had concluded the avocations of the day. This practice I regularly pursued, without interruption, and soon found that I in this manner obtained as sound and uninterrupted health, as is enjoyed by those residing wholly in the country.”

THE MUSCLES.

WE have had frequent occasion to refer to the muscles, and to their agency in effecting the movements and exercises of the body. We are aware that people generally have but a vague and confused idea of what is meant by the muscles: we embrace, therefore, the present opportunity, in order to describe, in a brief and plain manner, these important organs. They are the instruments of motion—and when we consider the various positions which the different parts of the body assume—the agility and quickness with which the most intricate movements are performed—the ceaseless play of the heart, the heaving of the lungs, and the singular rapidity of articulation, or speech, we need not

be surprised that the muscles should be many in number, and important agents in the animal economy.

The muscles are thick fleshy substances, of a red colour.—They are composed of numerous fibres or layers, placed in general longitudinally—sometimes straight, and sometimes oblique. These fibres possess the property of shortening themselves, and again relaxing. By this, every movement of which any portion of the body is capable, is accomplished.

The whole of the muscles taken together, constitute what is popularly termed the *flesh*, or brawn. The flesh of the body then, it is to be recollected, is made up of various distinct masses, which differ considerably in their form and size, and constitute the individual muscles. Those belonging to the superior extremity may be made perfectly distinct to the eye and touch, by forcibly flexing, and extending the arm, or rotating slowly the hand.

A muscle is generally thick, or swelled out in the middle—it gradually becomes thinner towards the extremities—and in many instances, terminates at both ends in a tendon, or tough white chord, or band, which is attached to a bone, and serves the same purpose as a rope in fixing the muscle at the point upon which it is intended to act. These tendons are most numerous about the joints, especially the larger joints, where they allow of free and unrestrained action, and yet occupy little space, in situations where a large swelling muscle would have been inconvenient. About the larger joints, also, as those of the knee, elbow, and shoulder, there are numerous glandular bodies which furnish an oily fluid that serves to lubricate the joints, and facilitate the play of the tendons. There are about four hundred and forty-six muscles in the human body, all necessary for performing the various movements and operations of the complicated machine.

On each side of the back bone there are several layers of strong muscles, attached by tendons to each projection of the numerous bones of which the spine is composed. These muscles keep the trunk of the body erect, and permit the various motions of the back. There are a number of small muscles about the face, and head, and eyes, the variously modified actions of which give expression to the human countenance. The tongue, besides being muscular itself, is supplied, also, by a number of intricate muscular fibres, which aid in the pronunciation of language. Several are attached to the lower jaw, all of which are brought into play in the act of chewing. The chest is supplied with numerous muscles, which move the ribs upwards and downwards, and, in conjunction with another large internal muscle, which forms the floor of the chest, serve to dilate and contract it in breathing. The hand is rolled inwards and outwards by sets of muscles, which act in opposition to each other—and the arm is bent and extended by other sets opposing each other in a similar manner.

The fingers are moved by muscles situated on the fore part of the arm, having long tendons by which they are attached. Two beautiful provisions of nature are here observed :—at the wrist, a circular ring, of a tendinous substance, binds down the long tendons, which would otherwise, in the various motions of the hand, start up from their places, like the string of a bow ; the ring at the same time allowing them, in other respects, their free and unhampered play. The other provision referred to, is in the construction of the tendons of the fingers. There are two principal muscles which bend the joints of the fingers, and two sets of tendons—one of these is inserted in the middle bone of each finger, and the other into the third or last bone. In order to preserve their free action, and to cause them to lie in the most convenient situation, there is a loop or longitudinal slit in the shorter tendon, through which the other passes, in order to arrive at its place of insertion, in the end of the finger. By this contrivance the largest and strongest muscle acts upon the extremities of the fingers, to move which the greatest power is of course demanded.

The muscles of the lower extremities have a very great analogy to those of the arm—they are, however, thicker and more powerful. The power by which the body is raised upon the toes, in walking, &c. consists of two large muscles forming the calf of the leg ; the tendons of these unite to form the tendon of Achilles, which is fixed to the heel bone. The motions of the feet and toes are effected by muscles situated upon the leg, and very similar in the arrangement of their tendons to those of the hand and fingers.

ANACREON.

To those of our classical friends, who, upon the all important subject of temperance and sobriety, profess to be guided by the convivial practices of Anacreon, rather than by “the dull precepts of some stoic sage,” we earnestly recommend, that they follow, strictly in every point, the example of him they have adopted as their guide. If, on his recommendation, they choose wine for their drink, let them, at the same time, not forget the *water* with which he was wont so liberally to dilute it.

“Bring hither, boy, a mighty bowl,
And let me quench my thirsty soul,—
Fill *two parts water*, fill it high,
And *one of wine*, for I am dry :—
Thus let the limpid stream allay
The jolly god’s too potent sway.”

It is a well known fact, that the ancients, however profuse in their praise of wine, were accustomed very generally to temper

it before it was drunk with a considerable portion of pure water. Thus, in the foregoing stanza, we find Anacreon considered two parts of water necessary, in order to render the wine a fitting beverage; and we are assured upon very excellent authority, that of Madame Dacier, that Hesiod prescribed, in summer, three measures of water to one of wine—a very excellent prescription, which would prove highly advantageous were it adopted by every votary of “the rosy juice” in these modern times.

OPIUM-EATERS AND SNUFF-CHEWERS.

WE have already pointed out in strong language the evil effects of the practice of taking laudanum—the vinous or spirituous tincture of opium. On the present occasion we wish to direct the attention of our readers to the same subject, in the following account of Turkish opium-eaters, by Dr. Madden, the author of entertaining travels in Turkey and the East.

The market of Theriaki Tchachissy,* near the mosque of Solymania, is the place where the opium-eaters indulge in the use of this “delicious poison.” The coffee-houses, where the Theriakis or opium-eaters assemble, are situated in a large square; and on a bench outside the door they await the wished for reveries, which present to their glowing imaginations the forms of the celestial houris, and the enjoyments of their own paradise in all its voluptuousness. I had heard so many contradictory reports of the sensations produced by this drug, that I resolved to know the truth, and, accordingly, took my seat in the coffee-house with half a dozen Theriakis. Their gestures were frightful; those who were completely under the influence of the opium talked incoherently, their features were flushed, their eyes had an unnatural brilliancy, and the general expression of their countenances was horribly wild. The effect is usually produced in two hours, and lasts four or five: the dose varies from three grains to a drachm. I saw one old man take four pills, of six grains each, in the course of two hours; I was told he had been using opium

* In this place I ascertained that the Constantinople composition of the madjoun, which the Turks eat to produce excitement, is composed of the pistils of the flower of the hemp plant, ground to a powder, and mixed in honey with powdered cloves, nutmeg, and saffron. While the coffee-house keeper was telling me the secret, I was insulted by an old Turk, who called me a dog, and bid the man sell no madjoun to an infidel. I told him that infidels needed no madjoun, and that I inquired about it only for medical information. The moment he heard I was a hakkim, he became quite courteous, assured me the madjoun there was not worth a para, and entreated of me to write a prescription for a better sort; he almost stifled me with his importunities; his insolence was sticking in my throat: I wrote him a prescription for a madjoun, composed of six grains of calomel, four of scammony, and ten of jalap, mixed up in a little syrup of buckthorn.

for five and twenty years ; but this is a very rare example of an opium-eater passing thirty years of age, if he commence the practice early. The debility, both moral and physical, attendant on its excitement is terrible, the appetite is soon destroyed, every fibre in the body trembles, the nerves of the neck become affected, and the muscles get rigid. Several of these I have seen in this place, at various times, who had wry necks and contracted fingers ; but still they cannot abandon the custom, they are miserable till the hour arrives for taking their daily dose ; and when its delightful influence begins, they are all fire and animation. Some of them compose excellent verses, and others address the bystanders in the most eloquent discourses, imagining themselves to be emperors, and to have all the harems in the world at their command. I commenced with one grain ; in the course of an hour and a half it produced no perceptible effect. The coffee-house keeper was very anxious to give me an additional pill of two grains ; but I was contented with half a one ; and another half hour, feeling nothing of the expected reverie, I took half a grain more, making in all two grains in the course of two hours. After two hours and a half from the first dose, I took two grains more ; and shortly after this dose my spirits became sensibly excited : the pleasure of the sensation seemed to depend on a universal expansion of mind and matter.* My faculties appeared enlarged : every thing I looked on seemed increased in volume : I had no longer the same pleasure when I closed my eyes, which I had when they were open ; it appeared to me as if it was only external objects which were acted on by the imagination, and magnified into images of pleasure. In short, it was "the faint exquisite music of a dream in a waking moment." I made my way home as fast as possible, dreading, at every step, that I should commit some extravagance. In walking I was hardly sensible of my feet touching the ground ; it seemed as if I slid along the street, impelled by some invisible agent, and that my blood was composed of some ethereal fluid, which rendered my body lighter than air. I got to bed the moment I reached home. The most extraordinary visions of delight filled my brain all night. In the morning I rose, pale and dispirited ; my head ached ; my body was so debilitated that I was obliged to remain on the sofa all the day, dearly paying for my first essay at opium eating."

The effects of tobacco are not very dissimilar from those of opium, except that neither the first excitement nor subsequent depression is so great, after the use of the first as of the second.

* In sir Humphry Davy's "Remarks on the Effects of Nitrous Oxide," he asserts, that after inhaling the gas, "a thrilling, extending from the chest to the extremities was almost immediately produced." He felt "a sense of tangible extension, highly pleasing, in every joint;" and his "visible impressions were dazzling, and apparently magnified."

In full doses, however, tobacco, whether by smoke, infusion, or powder, is a most deadly poison. We have before animadverted on its employment in smoking, chewing, and snuffing. An additional variety yet remains to be noticed. It is snuff-chewing. We have seen wretched creatures victims to this habit, who, in their haggard countenances and blood-shot eyes, are little better, on the scale of suffering, than the opium-eaters described by Dr. Madden. All that has been already said of the noxious effects of the use of tobacco, will apply to snuff-chewing. When reduced to powder, this poison is more readily dissolved and mixed with the saliva, and more intimately applied to the surface of the mouth and tongue. Of course it is more readily absorbed in this state, and hence more injurious to the sense of taste and the nervous system in general. Here we repeat what we have before said—that tobacco, applied to a limb or any part of an animal denuded of its skin, at first irritates and then paralyzes it. Next to this as a means of making it operate on the living body, will be to put it on a moist surface, such as that of the tongue, mouth, throat, and nostrils. By this process, as in chewing, smoking, and snuffing, the animal economy is subjected to the morbid influence of this poison. No person escapes it who uses tobacco in any form, mask the thing as he will. The poison he may perhaps allege is a slow one; but poison it is, and he will suffer from it sooner or later. His complexion will suffer, so will his digestion, and his breathing, and strength of body. His senses will be less acute—his mind more fickle and less able to sustain itself for any length of time under energetic efforts. He may boast of the aid which he has derived from segars or snuff, while sitting up at night in his study or counting room—but what will he say of his feelings in the morning. Has not the excitement of the evening been dearly purchased by the languor and inertia of the following day.

REV. DR. HUGH BLAIR.

In testimony of the beneficial influence of a life of temperance and virtue upon health and longevity, we add the experience of the celebrated Blair, whose various writings have interested, and, we trust, improved an extensive class of readers.

“Though his bodily constitution,” observes his biographer, Dr. Hill, “was by no means robust, yet by habitual temperance, and by attention to health, his life was happily prolonged beyond the usual period. During the summer before his death, he was occupied in preparing the last volume of his sermons for the press; and for this purpose he copied the whole with his own hand. It seemed to give him much pleasure, that, at his advanced period of life, he was able to make this exertion.” Dr.

Blair died December 27th, 1800, in the 83d year of his age, and the 59th of his ministry.

SWIMMING.

SWIMMING has with great propriety been pronounced "the purest exercise of health;" combining in itself the advantages of muscular exertion with those of bathing. It is to be observed, however, that there is, perhaps, no exercise which calls into violent action a greater number of muscles, and which, therefore, so quickly induces fatigue. It is on this account, independent of the effects of the cold water in which the body is immersed, an amusement but ill adapted to the aged, and those of an enfeebled and delicate constitution. Even by the young, the healthful, and robust, it should not be carried too far, lest injury, rather than benefit result from it.

It is during the summer season alone, that this species of exercise can, with propriety, be indulged in. Although the savage, in northern climates, is said to plunge with impunity, at every season of the year, into the coldest stream, yet the health, if not the life of an individual, reared amid the luxuries and refinements of civilized society, would be endangered were he to attempt a similar course.

The morning is undoubtedly the period best adapted for the exercise of swimming—but by many, an hour or two before sunset has been preferred—the water having then acquired a considerable degree of warmth from the sun's rays. When the former period is found peculiarly inconvenient, the latter may be adopted, rather than the exercise should be entirely abandoned. During the middle portions of the day, when the heat is oppressive, to swim in an open river would be attended with considerable danger.

Like every other species of active exercise, the one under consideration is to be abstained from until several hours after eating.

It is important to select for the amusement of swimming a pure running stream, of sufficient depth, and, if possible, with a sandy shore and bottom. Stagnant, and thickly shaded pools, particularly in the neighbourhood of marshes, ought carefully to be shunned.

A ridiculous, and to a certain extent dangerous, idea prevails with many, that the body should be allowed to become perfectly cool previously to entering the water. On the contrary, it will very generally be found highly advantageous to partake of a degree of exercise before immersion, sufficient to produce a gentle increase of the circulation of the blood, and a slight augmentation of the heat of the body. But, while in the earlier stages of exercise, before a copious perspiration has dissipated the heat, or

the system has become exhausted by fatigue, an individual may fearlessly plunge into the water—this would be replete with danger, if practised after exercise has been urged so far as to occasion profuse perspiration, with languor and fatigue. Under such circumstances the heat of the body is fast sinking, and immersion in cold water would produce a severe and protracted chill.

Immediately on leaving the water, the body should always be wiped perfectly dry by friction with a coarse towel; and after dressing, a gentle degree of exercise ought to be taken. Nothing is indeed more prejudicial to health, than sitting, or remaining inactive, subsequently to bathing. Walking briskly to and from the place selected for swimming, particularly if it be at a reasonable distance from the dwelling, will in most cases be the best exercise that can be adopted, both before entering, and after coming out of the water.

It was not our intention, in the present article, to teach the art, or to describe the various modes of swimming. With Franklin, Saint Pierre, Saltzman, and others, we are of opinion, however, that such instruction should constitute an item in the education of every child, not merely to enable him to enjoy a beneficial exercise, but to insure his own safety, and to enable him to minister to that of others, in cases of accidental submersion.

THE FOUR GREAT SOURCES OF HEALTH.

ONE of the most pleasing of our duties is, to be able to direct into our own channel, and thereby circulate widely through the land, what we know to be wise counsel; as is our good fortune to do upon the present occasion, by laying before our readers the following chapter from a valuable work, entitled, "*Simplicity of Health.*"

"The preservation of health mainly depends on early rising, temperance in eating and drinking, exercise, and cleanliness.

"These important advantages are distributed between the rich and the poor in a tolerably fair proportion, which accounts for the apparent equability in the length of life between one and the other. The poor have early rising, which is of the very first consequence, and of which I shall speak hereafter more fully. From this the rich are almost excluded, because they have no obligation to compel them, and because they go to bed too late.

"The humble and often scanty diet of the poor, which they so much deplore, is yet of advantage to their health. True it is that, as they work hard, they could bear more substantial diet than they can generally procure. But luxurious living is very prejudicial; it vitiates the blood and humours, and lays the foundation of numerous complaints. From not being able to

afford suppers, the poor enjoy sound rest, the want of which is so much complained of by the rich. But the poor injure themselves materially by intoxication, and that with drink of an inferior and hurtful quality. It is certain that every fit of drunkenness has its share in the shortening of life; for, however we may find men to whom it appears to do no injury, nothing is more reasonable than to conclude, that they would live longer by avoiding inebriation. Amongst the better classes, this vice has happily, for many years past, been gradually declining; and it is now a great reproach to gentlemen to be seen drunk. But they use rich wines, *liqueurs*, and spirits, of which, at their numerous meals, without getting tipsy or drunk, they take too much altogether. They likewise eat much more than is necessary or proper, and that generally of things so artificially prepared, that the simple qualities are lost, and may almost be considered as a medicine instead of natural food.

"Of exercise, which is allowed by all as indispensable for the preservation of health, the poor have generally enough, but frequently too much; whilst, on the contrary, the rich, who, from their sumptuous living, really require more, can scarcely be said to take any. This is a heavy draught on the resources of longevity. The subject is of great importance, and will in the course of the work be treated with particular attention.

"But it is in cleanliness that the rich have indeed inappreciable advantages over the poor. The word has too extensive a meaning to be considered, under all its bearings, in this concise sketch. It will suffice here to say, that it must be taken in something more than its usual signification, personal cleanliness. In the present view, it embraces numerous comforts, domestic and personal, and many valuable conveniences, presenting important securities against injury to the health. That personal cleanliness, a thing nearly quite disregarded or unpractised by the poor, is of the greatest utility, will be hereafter fully shown; but there are other serious disadvantages to which their poverty or want of means subject them. Clothes soaked with rain, and then sitting by a fire, and being obliged, from want of changes, to wear the same damp the next day—bad shoes—humid apartments from neglected roofs, washing of clothes, and other causes—foul air, from many persons crowded into a single room. Such are a few of the consequences of the privations of the poor as to cleanliness and comforts, from which result constant coughs and colds, asthma, rheumatism, and other complaints, which would preclude them from old age, were it not for their early rising, simple diet and exercise."

"—There is much difference between the labourer in the country and the working classes in large towns. If the former has to endure wet and hardships out of doors, he is accustomed to it from his infancy, and is descended from a hardy race; his hovel

or hut, be it ever so miserable, or so crowded, has the advantage of a much purer air than the room-keeper's garret in town; he has fewer opportunities of dissipation; his food, though poor, is wholesome; his hours of meal-time are more regular, and his work is more uniformly healthful.

"The country gentleman too has advantages over his equal in town. His exercise is of a rougher and more decided cast; his food is more plain, because the confectioner, the pastry cook, and the foreign fruiterer, are not always convenient; balls, parties, and theatres do not offer every evening, and if he drink more after dinner, he can bear it better, because his food is more substantial and simple. The balance indeed seems to be in favour of the country; and, accordingly, it is there that we mostly find instances of uncommonly extended life."

Charlatans.—The following is the address of an itinerant Charlatan to a gaping crowd:—

"My Seraglio Powder!—dentrifice, febrifuge, anti-pestiferous, prevents inflammations of the gums; cleanses the teeth; preserves them from *caries*, *necrosis*, *exostosis*; neutralizes the putrid miasms which escape from a diseased stomach, and *consequently cures* them. It is a sovereign remedy in treatment of pains of the breast, the most violent head-aches, and most acute colics."—What is this wonderful powder?—Pulverised *soap-stone*! which boot-makers employ to make the foot slip into the boot.

We have before us a book, entitled, "Discoveries in the science and art of Healing. By John St. John Long, Esq. M. R. S. L." This said Mr. St. John Long is an ex-portrait painter, who finding he could not persuade the people of his merit in this line, has hit on the never-failing source of becoming a self-taught healer of the sick. Of course his hallucinations have become oracles to the seekers after wonders. He conceives all diseases to depend on an *acid matter*, or *fluid*, which is, moreover, according to him, inherent in the human frame. He says, he is able in early age to remove this acid matter by the most gentle means; and *therefore* he prevents the occurrence of measles, whooping-cough, consumption, and the more desperate descriptions of fever, without leaving any mark on the skin; for the acid matter exudes from the body in the form of perspiration. Sometimes, according to the testimony of a most philanthropic viscount (Ingestre) Mr. Long draws this acid matter out from the temples of crazy people, in the shape of mercury. We wonder whether the viscount himself had ever been subjected to this operation. Henceforward we hope that all the admirers and eulogists of our American Panaceas will transfer their support to Mr. John St. John Long.

EVIL OF TEMPERANCE SOCIETIES.

THE following extract of a letter written by a physician in Dublin, to his friend who had solicited him to assist in the formation of a temperance society, is replete with well-tempered irony, exhibiting a vivid picture, worth twenty-five pages of sober argument.

My Dear Doctor :—How could you suppose me so great a simpleton as your letter would imply? To enlist in a crusade against intemperance, indeed! Why, if an end were put to the drinking of port, punch, and porter, there would be an end to my worldly prosperity. I should be obliged to sell my house in — square, pay off my coachmen, and once more become a pedestrian. Nay, the whole profession, physicians, surgeons, and apothecaries would be ruined. Poverty among the labouring classes being diminished—and disease becoming comparatively rare, simple, and manageable, the clinical physician would lose the benefits of teaching, and the student the opportunity of learning his profession in our flourishing hospitals.

Consider the matter more deliberately before you conclude that my fears are exaggerated. Let me ask, what, in a majority of instances, produces apoplexy and palsy? Intemperance, beyond all controversy. Whence is it that our lunatic establishments overflow? From intemperance. Who in the community are the most liable to acute affections of the lungs and heart? The intemperate. What is it, in this “isle of saints,” that renders so many livers scirrhus? Whiskey, to be sure. One half, nay, three fourths of the existing cases of gout, rheumatism, and dropsy, are owing to the same causes. Then consider that when an intemperate man is sick, the physician, instead of being left without a pretext for prolonging his visit beyond the third or fourth day, obtains a comfortable attendance of as many weeks; and, in like manner, in surgical practice, we require not to be told that fractures are united, and wounds healed speedily or slowly, according as the patient has been temperate or otherwise. Nor is it to be forgotten, that those who are drunkards often transmit to their children bodies which require medical repair so frequently that the physician or surgeon is seldom long out of attendance on their families; and not only so, but even the propensity to liquor which in the parent may have arisen from a neglect of the admonitions of conscience, appears sometimes in the son as a matter of inheritance; and hence such a family, while it exists, is a valuable heir loom descending in our profession from age to age.

Can you, my dear doctor, forget the sweets of a prolonged attendance upon a nervous hypochondriacal debauchee, with a well-lined purse? Can you be so lost to your own interest as to dry up this fertilizing stream? Have you no *esprit du corps*? Why, this would seem to be a case in which our college of physicians, in their capacity of guardians of the interests of the medical profession, might with propriety interfere, and put a stop to your rash proceedings.

And lawyers are interested in this matter as well as doctors. A writer in the Dublin Morning Post has attempted to show that a large portion of the crimes committed in our country is to be traced to intemperance. Whence it is evident that if your measures succeed, the profession of the law would be as much injured as that of physic.

I cannot conclude without once more beseeching you to weigh this matter more carefully before you mount your “*Rosinante*.” Those who are interested in the prosperity of the *liberal* professions ought not to overlook the importance of intemperance as a source of disease and crime.

It would seem to me indeed, that all the evils and distress, anticipated by a certain class of politicians, from free trade and catholic emancipation, are nothing in comparison with the revolution you are endeavouring to bring about.

I remain, my dear Doctor,

Your Sincere Friend.

THE
JOURNAL OF HEALTH.

CONDUCTED BY AN ASSOCIATION OF PHYSICIANS.

Health—the poor man's riches, the rich man's bliss.

NO. 20. PHILADELPHIA, JUNE 23, 1830. VOL. I.

Among the advantages attending the diversity of climate, in different parts of the United States, is the important one to those of its inhabitants who are on the list of invalids, that they can obtain all the good effects of change of air and scene, sea-bathing, and drinking mineral-waters, without expatriation or journeying among strangers, in a strange land. From the region of firs and oak in Maine, to that of oranges and sugar in Louisiana and the Floridas, with all the intermediate climates and productions of the soil, the American citizen finds himself under the safeguard of similar institutions; and among fellow-citizens, with whom he is bound by the common ties of language, laws, and customs. He may be said, after weeks of travelling, to have rather changed than abandoned his home—he finds at his new place of abode kind friends, perhaps relatives, ready to administer to all his little wants, and to exclude, by their numerous delicate attentions, that feeling of loneliness and abandonment which often casts a deadly damp over the sensitive mind of the invalid, who goes to foreign lands in search of health. If, moreover, he desire a physician, he can obtain a full and patient hearing of all his sufferings, and receive clear and available advice—so different this from the imperfect communication, perhaps by means of an interpreter, which he would have with a foreigner. In every season of the year, we find these advantages realized by the inhabitants of the various sections of the Union. The southern comes on to the north, to find cooler breezes and protection from the fevers of summer and autumn, or to receive invigoration, after attacks in previous years—while the inhabitant of the north, a prey to rheumatism, or fearing the approach of dire consumption, flies to the south to enjoy its milder winter, and to breathe a more balmy air. Climate, again, changes as we travel west; and the Alleghany ridge has often been discovered to serve as a salutary barrier against the

chilly east wind sweeping from the Atlantic Ocean; as when a resident of the coast has transported himself to the valley of the Ohio or the Mississippi.

Unquestionable as are the benefits to one's health obtained by change of climate and travelling, they are often neutralized by a neglect on the part of the invalid of the common precepts of hygiene. Disappointed hopes and aggravated disease are often, in such cases, laid to the account of the country which he visited, when, in fact, the whole ground of complaint rested with himself. Many families leave home, in the summer season, on a trip, in which the pursuits of health and pleasure are often attempted to be blended—but in which their anticipations of the enjoyment of either are often sadly marred by an oversight of the respective claims of each. For the guidance of all such travellers, we give the following rules, which we earnestly commend to their serious attention.

As regards a single individual, it may be safely asserted that, if not too feeble, nor suffering from a local malady, which would render the exercise too painful, travelling on horseback is to be preferred to any other mode of conveyance.

When a person travels in a carriage, it is desirable to secure a free introduction of air, without his being exposed to a draft or current. It is very beneficial to change the posture frequently, that is, to sometimes sit and sometimes to recline, so as to prevent the fatigue and other unpleasant consequences which would follow a jolting or shaking in one direction.

If possible, the transition from long seclusion in a sick room or house, to going a journey, should not be abrupt. Moderate exercise should be taken for some days beforehand.

Excursions, the object of which is health and the prolongation of life, must not be too fatiguing. The standard here will, however, depend on the state and constitution of the person, and the temperature of the weather. Progression on the road just enough to give change of scene, and to induce that degree of fatigue productive of sleep, will be sufficient. Hence a distance of from twelve to twenty miles a day will often suffice—at any rate to begin with. One ought, above all things, to avoid travelling in the night time, which, by interrupting the necessary repose, checking perspiration, and exposing the body to unwholesome air, is always prejudicial. By respecting nocturnal rest, one may accomplish twice as much in the day. Even in the case of invalids, compelled for want of private carriages to avail themselves of stages and steamboats, this rule can still be adhered to—since it is in their power to stop at a suitable house in the evening, and prosecute their journey by the next day's conveyance. Nothing can be more absurd, and, in some cases, more injurious to health, than the rapidity with which journeys are commonly

made; as if the fate of the republic depended on a certain traveller arriving at a given place in a certain number of hours; and when he arrives there he has, perhaps, nothing to do, and wishes himself again upon the road. When the weather is fine the traveller may, with advantage, walk a mile or two, so as to obviate the stiffness from setting long in a carriage.

People, especially valetudinarians, must not imagine, as is so commonly done, that because they are travelling they can eat and drink more than when they were at home. The reverse opinion is a correct one. The motion in travelling is of itself a stimulus, and hence less stimulating nourishment is then required than in a state of rest. There is hardly any advice more pernicious than that frequently given to those fatigued after a day's journey, to drink a glass of wine, or spirits and water, or the like, to recruit the strength, which can only be suitably renovated by sleep. Such a practice, of which a hearty supper forms part, is of itself competent to produce indigestion, feverishness, and disturbing dreams. The meals of an invalid traveller, or indeed of any person on the road, ought to be of light nutritive food, in moderate quantities, taken early in the morning, or after a ride of eight or ten miles, and early in the evening, after the day's journey is completed; so that some time shall elapse between this last repast, which is both dinner and supper, and the hour for retiring to bed. In the long days of summer, a rest of at least two or three hours is required, during which the invalid can take repose, by reclining on a couch or settee, or indulging in a short sleep. If any aliment be taken at this time, it ought to be a simple beverage, such as a glass of lemonade, or of buttermilk, or milk and water, with a crust of bread or simple biscuit.

In the choice of food, when travelling, it is a good rule to use the common fare of each country or region, provided it be such as general experience shows to contribute to the true nutrition and health of its inhabitants. Food readily obtained, and such as cannot be easily adulterated, is to be preferred. Hence it is safest to use milk, eggs, well-baked bread, plain roasted or boiled meat, and ripe fruit in small quantities. This last is still safer when eaten with bread. As a general rule, the wines on the road are bad, and will often be found to disorder the regular drinker of them. Simple water is, after all, the beverage best adapted to all classes and descriptions of persons. Should this fluid be impure, or have an unpleasant odour, as sometimes happens in particular districts of country, it may be rendered sweet by mixing about a table spoonful of finely pulverized charcoal with a pint of water, then stirring it well round; and after it has stood for a few minutes, let it run slowly through filtering

paper into a glass. A limpid and perfectly pure fluid is thus obtained. The charcoal powder may be carried on a journey in a small bottle well corked.

Pains ought to be taken to select a bed-room for the night which has not been recently painted, or whitewashed or wet-scrubbed the same day. It is especially important to see that the sheets are perfectly dry. Should there be the least dampness felt, they ought to be aired before a fire, or, when practicable, a warming pan passed frequently between them. Many a fatal cold has been caught by neglecting this advice. An additional precaution will be found in carrying with one a thin flannel shirt—supposing that such an article of apparel be not habitually worn. With the same view, some persons take with them what are called ‘sleeping trowsers’ of linen or cotton, which enable them to dispense with sheets entirely, if there be a suspicion of their dampness.

An experienced writer and judge of all such matters, recommends the traveller to lock the door of the apartment, to prevent intrusion during sleep; and he adds, “I always carry with me a small auger, by which I can fasten a door when there are no bolts, or where the lock is deficient.”

It is prudent to regulate the day’s journey, so that the best public house may be reached by sunset, or before nightfall at the latest.

This timely arrival is especially advisable in districts of country in which fevers are prevalent, or during the autumnal months. On such occasions, sitting at an open window or in a current of air, which is at all times to be avoided by the traveller after nightfall, is particularly perilous. The windows of the sleeping room ought to be kept closed after sundown; and if there be the least coolness and dampness in the air, a small fire should be lighted an hour or two before bed time. In marshy districts mosquitoes are apt to abound, and would entirely deprive the invalid of rest, if he were not protected by a piece of gauze or lina, making what is called a mosquito net. Such an article ought always to be in the trunk of a traveller, who is on the road in warm weather, even though he be not on the sick list, if he do not wish to be kept awake the greater part of the night by the bites of this most tormenting insect.

Cleanliness is doubly necessary to the traveller, and is preserved by regular washing or sponging with either tepid or cold water, or salt and water, according to the prior habit of the individual, or the state of his skin at the time. He must not practice it, if the skin be cold after free perspiration, nor immediately after a meal.

Amid all this attention to the body, we must not neglect the

mind. Cheerfulness is to be encouraged by all proper means. A few good books will, occasionally, be a salutary resource to the traveller, during the evening, or when detained by bad weather.

WASHING THE HAIR.

THE beauty and permanency of the hair are best promoted by the strictest cleanliness. To prevent, therefore, its becoming greasy and dirty, it ought to be washed daily with warm, but not too warm, soft water—to which, occasionally, a portion of soap will be a very proper addition; or, if the hair be loaded with a considerable amount of grease, it may be cleansed by means of a brush moistened with spirits of hartshorn, or rather with hartshorn to which equal parts or two-thirds of soft water have been added. This will at once combine with the oily matters existing in the hair, forming a kind of soap, and will remove them more completely than can be effected by water alone.

Some writers strongly disapprove of even wetting the hair—and muster up, we know not how many evil consequences as likely to follow the practice. This, however, is a ridiculous prejudice—no possible injury, but on the contrary much good, will result from frequent ablution of the head. It is even a mistaken idea into which many have fallen, that there is a danger of catching cold from this practice, unless the greatest care be observed to prevent exposure, subsequently, to the open air. No such fear need be entertained—especially when the practice of washing the hair has been commenced and constantly observed, from early life.

M. Arago, in his late voyage round the world, remarks that the South Sea Islanders, who have fine long hair, with a beautiful silky gloss, promote its beauty by frequently washing it. We may add also, in favour of the practice, the testimony of the very sensible author of the *Hygiene des Dames*, who recommends it, every time that a bath is taken. “Many ladies,” says this writer, “will, perhaps, make the length of their hair an objection. I answer, that as the most beautiful hair is the most difficult to keep clean, it is precisely this sort which requires to be washed often and carefully; and the bath is undoubtedly the most convenient means of doing this. Besides, the finest gloss is imparted by the water, provided the hair be quickly dried, and immediately combed and brushed.

“As to the inconveniences which might be supposed to result from leaving the head to dry—it is far from improbable that the frequent head-ache complained of by females, may be traced rather to a deficiency of moisture in the hair, by which the

comb or the brush is prevented from fully detaching the scales that form upon the scalp, and clog up the pores destined to the passage of the perspiration."

ANCIENT RECIPE.

THERE is a class of persons who may be styled amateurs of recipes. By these, every scrap in the form of a short pithy direction to do any thing and every thing—whether in removing a stain from the carpet, or a consumption from the lungs, is seized upon with avidity, and treasured up with the utmost care. The experience of the aged, the industry of the young, the columns of newspapers, and the pages of almanacks are put in requisition to augment their store of invaluable items. We have known one of these gatherers of useful directions, from whose reticule, album, and scrap book, might be culled at least fifty different and very dissimilar recipes for pickling cabbage, and double this number of certain cures for coughs, colds, and consumptions, or in fact any ailment which ever did, or ever can occur. Should any individuals of this class chance to be included among our numerous readers, we are persuaded they will be highly gratified by our inserting for their use the following ancient recipe for improving the complexion. We can apply to it with great truth their own favourite recommendation:—If it fail in effecting the object proposed, no possible injury can result from its use.

Xenophon, in his *Memorabilia Socratis*, introduces Ischomachus, an Athenian of great riches and reputation, discoursing with Socrates concerning his family affairs. He told his wife that his main object in marrying her was to have a person in whose discretion he could confide—who would take proper care of his servants, and expend his money with economy. The distressed husband proceeds to complain, "that one day he observed her face painted, and that she wore high heeled shoes; that he chid her severely for such follies, and asked whether she could imagine to pass off such silly tricks on a husband? If she wanted to have a better complexion, why not weave at her loom—standing upright and in the open air? why not employ herself in baking and in other family exercises, which would give her such a bloom as no paint could imitate?"

When the Athenian manners became more refined, it is proper to observe, that greater indulgence was given to their females in dress and ornaments. They then consumed the whole morning at the toilette, employing paint, and various drugs, under the vain pretext of cleaning and whitening the skin. Though previously prohibited the use of wine, this, now, with various species of rich food, was served daily at their meals. We need not wonder

at the remark which has been made, "That from the moment the Grecian females departed from their original simplicity of living, they degenerated in innocence, in beauty, and in health."

DYSPEPSY FORESTALLED AND RESISTED.*

WE have been very recently favoured with a copy of a work bearing the above title. It has seldom fallen to our lot to see so much practical good sense and animated philanthropy as are displayed in its pages. The example thus set by Professor Hitchcock in Amherst College will, we hope, be speedily followed by all similar institutions throughout the land, so that the hitherto well merited stigma shall no longer attach to them, of the youth, who frequent their halls, learning every thing except that which most immediately concerns their happiness, and which has no little influence on their morals, viz. sound available precepts of hygiene, by which their health may be preserved, and their sphere of active usefulness in consequence extended. The ignorance on this subject is so deplorable, that, at present, a youth who shall devote himself with ardour to study, is regarded by others, and considers himself, as almost necessarily a martyr, who must sacrifice all bodily comfort and vigour at the shrine of literature. The lectures of Professor Hitchcock will do much to dispel this error, at the same time that they indicate its origin, and the means of guarding against its pernicious consequences. The fourth lecture, *on Alcoholic and Narcotic Substances, as Articles of Common Use*, was published first in a separate form, by the American Temperance Society, as a prize essay. The author, in it, appeals with great force of argument, and not unfrequently in eloquent strains, against the use of these substances,—I. *On the ground of Philosophy*. II. *On the ground of Self-interest and Prudence*. III. *Of Patriotism*. IV. *Of Religion*.—We cannot forbear from inserting the third portion of his appeal, which exhibits an array of facts startling by their importance, and alarming, as we too truly fear, from their being so well founded.

"I make my appeal," says the author, "(3.) *On the ground of Patriotism*."

"Patriotism requires that the man who loves his country, should shrink from no personal sacrifice, if he can thereby arrest some great national evil. How great an evil in this country, is the use of alcoholic and narcotic substances, will appear from a few facts.

* Or Lectures on Diet, Regimen, and Employment, delivered to the students of Amherst College, Spring Term, 1830. By Edward Hitchcock, Professor of Chem. and Nat. Hist. in that institution. Amherst. Published by J. S. & C. Adams, and Co. also in Boston, by Pierce & Williams: in New York by J. Leavitt.

"The amount of ardent spirit and wine annually consumed, by the 13,000,000 inhabitants of the United States, cannot be less than 50 or 60 millions of gallons. This, at half a dollar per gallon, would cost 25 or 30 millions of dollars. It is impossible to estimate exactly the amount of opium and tobacco unnecessarily used among us: yet their value can hardly be thought less than 5,000,000 dollars. Let us look at some of the injurious consequences resulting from such an immense expenditure, and from the consumption of these deleterious substances.

"1. From 300,000 to 500,000 persons are thereby made habitual or occasional drunkards. If each of these earns less per annum, by \$100, than if he were temperate, the whole loss to the country is from 30 to 50 millions.

"Some will say, that the country is not impoverished in this way, to such an extent; because the distillation, transportation, and vending of these articles, amounts even to a greater sum. This reasoning would be sound, if the persons who distil, transport, and vend them, could find no other employment: but other employments might be found; probably no less lucrative. Suppose this to be done, and that each of the intemperate were to earn \$100 more per annum, than he now does. The wealth of the country would certainly be increased by 30 to 50 millions of dollars. This, then, is the amount of its loss.

"2. But a dead loss is not all. The drunkard does not merely die to society: he cleaves to it, like a gangrenous excrescence, poisoning and eating away the life of the community. Three-fourths of the pauperism in the United States result from intemperance; and to support this number of the poor, it requires not less than 8,000,000 of dollars. Three-fourths of the crime in the country, originate, also, from the same source. Alcohol lets loose upon the community, an army of 90 to 100 thousand who live by crime; and their depredations, apprehension, imprisonment, and punishment, must cost several millions.

"3. From 30 to 50 thousand individuals, above the age of twenty, die prematurely, every year, in the United States, in consequence of the use of these substances. The profits of their labour, for the additional period they would have lived, if temperate, is a loss to the country, without compensation. Suppose they would have lived only ten years longer, and earned only \$100 per annum above their support: this shows us another loss of 30,000,000 to 50,000,000 of dollars.

"4. There are other items in this account, which, though we cannot calculate their amount, must be large; such as the losses sustained by the fraud and carelessness of intemperate agents and seamen; the casualties and accidents thence resulting; the indolent habits acquired by the children of the intemperate, &c. The sum total of loss to the country, cannot be less than \$100,000,000,

and probably it is twice that amount. Yet this sum is four times greater than the revenue of the United States: it would construct 8000 miles of canal, annually; or more than 10,000 miles of railway: nay, it would probably connect the gulph of Mexico and the Pacific Ocean: it would support all the colleges, academies, and schools of every description, and all the clergymen in the United States: nay, it would send a missionary, to every 2000 or 3000 souls on the whole globe: and it is fifty times more than the annual income of all the benevolent societies of the age.—But pecuniary loss is not, after all, the most alarming evil that follows in the train of intemperance.

“5. It is undermining the physical and intellectual character of our country. As a general fact, the two stand or fall together; at least, we cannot expect, that the intellect should long maintain itself erect, vigorous, and well proportioned, when the body is half in ruins. The giant minds of other days, whose names and works will make the deepest impression on future times, were lodged in vigorous bodies: and if some of these have been found in periods of effeminacy, it shows only, that they withstood its deteriorating influence. Intellect is not necessarily cultivated and strong, where there is vigorous muscular strength: but where bodily debility and effeminacy extensively pervade a nation, we never look for great intellectual achievements. Knowing what were the habits and physical energy of the ancient Egyptians, Greeks, and Romans, we are not disappointed to find the display of a correspondent mental power, such as their history exhibits. But modern Egypt and Italy are the last places to which we look for intellectual prowess. Poetry may, indeed, kindle up her fitful lamp at the funeral pile of the body: but it is not the poetry of Homer, or of Milton.

“We have seen that the use of alcohol and tobacco tends powerfully to debilitate the constitution; and the complaints, which they generate, descend hereditarily to posterity. Nor are these effects confined to the offspring of the habitually intemperate. These poisons, still regarded by multitudes as the *elixir vite*, are working a slow, but fatal deterioration, in the constitutions of thousands, who would resent the charge of intemperance with indignation: so that the influence has become truly national: nor is it among the feeblest of those causes, that are hurrying us fast away from the simplicity, purity, and the physical and intellectual energy, of our Pilgrim Fathers.

“6. The use of these substances is injurious to our social condition. When writers wish to exhibit the climax of human misery, they introduce us to a drunkard's family. And truly, if there be any suffering absolutely without alleviation from any human power; any degradation below the brutes; we are presented with it in the drunkard's wife and children. Yet proba

bly more than fifty thousand families in our country, are in a condition approximating to this.

"But the use of these substances, even in a moderate degree, has a most unfavourable bearing upon domestic and social happiness. The powerful excitement which they produce, destroys a relish for the simple and noiseless pleasures of home, and virtuous, temperate society; and a love is created for places of public resort, such as the grog shop and the tavern. Here also men can indulge in that grossness of manners, which is the natural consequence of stimulants and narcotics, and which induces the dram-drinker, the wine-bibber, the smoker, the chewer, and snuff-taker, to avoid the society of refined and virtuous females.

"Such men know very well, that no lady wishes her parlor fumigated with the smoke of tobacco, or the exhalations of alcohol; nor her eyes disgusted with a vest, or cravat, soiled by snuff, or the drivellings of tobacco; nor her ears saluted by a voice, stifled with snuff, or garrulous with the silly talk and indelicate innuendos produced by alcohol. These men, therefore, will be tempted to avoid the society of refined and intelligent females, and to resort to that of their own sex, where slovenly appearance and indelicate manners will meet with no reproof. Such a separation between the sexes, will exert a most pernicious influence upon the condition of any people. It will create a relish for those grosser public amusements, such as theatrical exhibitions, circus-sports, horse-racing, cock-fighting, bull-baiting, boxing matches, and gladiatorial contests, whose prevalence always indicates a diseased and sinking state of society. He must be a blind man, who has not seen for some time past, a rapid progress in this country, towards such a condition.

"7. The use of these substances is making havoc with the moral and religious principle of the country. You can see, in the man of settled religious principle, how even a moderate use of alcohol especially, blunts his moral sensibilities, and lowers the standard of his efforts. And in the confirmed drunkard, you see the work of desolation made perfect. Who are the men that trample the most furiously upon the sabbath? whose mouths are open the widest in blasphemy? whose brazen fronts are foremost in the legions of infidelity and atheism? whose word is it that no man dare trust? whose bosoms are steeled alike against natural affection and moral emotion? Who are the men that fill our prisons and penitentiaries? the men who prowl through the land for theft, fraud, and murder? Oh, these are the men who exhibit the genuine effects of alcohol. And who are the youth, that are beginning to learn the dialect of profaneness? beginning to scoff at the faithful reproofs of parents and friends, and at the institutions and principles of religion; and are becoming familiar with the gaming table and the brothel? Oh, they are the young men

who are also addicted to the use of wine, brandy, and the cigar. And wherever you go, you will find that just in the degree in which wine and brandy are admitted, will religion be driven out, and conscience stupified. This desolating metamorphosis has already made fearful progress in our land; and if learning, morality, patriotism, and religion, do not unite to stop these destroyers, their history may be given in the prophetic language of inspiration: *A fire devoureth before them, and behind, a flame burneth: the land is as the garden of Eden before them, and behind them, a desolate wilderness: yea, and nothing shall escape them.*

Finally, the use of these substances threatens our liberties with ruin. We might as reasonably expect to see the palm tree flourishing amid the ice-bergs of the arctic regions, as liberty, either civil or religious, existing, where the great mass of the people are ignorant and depraved. Now I have shown that alcoholic and narcotic substances, are weakening the physical and mental energies of this nation, depraving our manners, and destroying the public conscience. Already a fearful breach is made upon us at all these points. And if the enemy continue to be resisted by forbearance, and proposals of peace and union, as he has been, the time is not distant, when not one stone, in the beautiful edifice of our independence, will be left upon another. Let the time come, when the electors, who are under the influence of alcohol; in conjunction with those, who are ignorant and unprincipled, shall constitute a majority, and our liberties will be bartered for a dram. For what do the men care for national liberty, who have sold all their faculties into the most vile and oppressive bondage, and who have nothing to lose? These are just the tools, which unprincipled leaders have always used for the destruction of free institutions: and they are already employed to an alarming extent, in our land. It ought to startle us to learn, that in our popular elections, he who can deal out the most whiskey, is not unfrequently, on that account, the successful candidate; and that in a majority of cases, even temperate men take the tavern in their way to the ballot box, and thus unfit themselves as much for voting as for praying."

BATHS OF THE ROMANS.

WITH the advancement of luxury, the practice of bathing was carried to such a pitch in Rome, as to call for those stupendous establishments, the remains of which excite our astonishment at this day—such as the Thermæ of Agrippa, of Nero, of Vespasian, Titus, Antoninus Caracalla, Diocletian, and Constantine. Some idea may be formed of the extent of the baths of Diocletian, when we know that one of the halls of this edifice forms at pre-

sent the church of the Carthusians, one of the most magnificent temples in Rome. Vitruvius makes us acquainted with the construction and arrangement of the public baths, and their union with the *palestræ*, or those places in which the Greeks and Romans exercised themselves in gymnastics; such as wrestling, pitching quoits, throwing the javelin, boxing, swimming, as well as in philosophical disputations and discussions on various literary subjects. The first *Thermæ*, indeed, constructed by Agrippa, and furnished copiously with water from the neighbouring mountains and from Tusculum, were situated, for the greater convenience of wrestlers, in the vicinity of the Campus Martius, and those of Nero, near the Circus Agonalis (now Piazza Navona)—but even these, in the sequel, were united to the *palestræ*, conformable to the custom of the Greeks. (*Mercur. de art. gymn.*)

The Grecian *palestræ* were of a rectangular form, the four sides of which were divided into various halls for the purposes above mentioned—and into other parts for the hot and cold baths, distinct for the two sexes, to which were annexed the sudatory, (or *sweating bath*) and the refrigeratory, (or *cooling room*) with their appurtenances for undressing, anointing and perfuming.

Pliny informs us that public baths were not in use in Rome prior to the time of Pompey—and Dion, in his life of Augustus, attributes the erection of the first to Mæcenas. Agrippa, during the time he was Edile, increased the number to one hundred and seventy, and in the course of two centuries there were no less than eight hundred in that metropolis. Of their vastness we may form an adequate conception, from an expression of Ammianus Marcellinus, in which he does not hesitate to compare the *thermæ* of the Romans to provinces, *in modum provinciarum extructa lavacra*. The pavement was sometimes of crystal, but most usually of mosaic and plaster. Painting and sculpture there exhausted their refinements; and incrustations, metals and marble, were all employed in adorning them.

The Romans generally applied the name of bath, *balneum*, to a part of their habitation in which they were accustomed to wash their body with warm or hot water—and they made use of the term baths, *balnea*, to designate public baths. The different divisions which, when united together, constituted the baths themselves, were by Cicero called *balnearia*. The apartment destined for the vessels was called *vasarium*, and held the three recipients of cold, warm, and hot water, which on account of their great size were called *miliaria*, and distinguished, likewise, by the names of *frigidarium*, *tepidarium*, *calidarium*. We may also take notice here of the *strigiles*, or instruments of bone, ivory or metal, for scraping the skin: they were of a semicircular form, rounded at the extreme edge, with a groove, through which the impurities of the skin might run off,

The north front of the *thermæ** contained a reservoir of cold water, which, when sufficiently large to admit of the exercise of swimming, was called *piscina*, and by Pliny the younger, *baptisterium*: the centre was occupied by a spacious vestibule, and on each side was a suite of warm, cold, and vapour baths, with their appendant apartments for cooling, dressing, and refreshment.

The *frigidarium* was a vaulted room, in which they remained, who, leaving a milder medium, were afraid of a sudden passage to the open air.

The *tepidarium* was annexed to the *frigidarium*—it was also of a vaulted form, and afforded a temperature intermediate between the *frigidarium* and the hot bath, properly so called, and more frequently still, served for those who wished to pass on and make use of the vapour bath.

The *calidarium*, called also *sudatorium*, or vulgarly stove, was by many believed to imply the same thing with the *laconicum*. But it is rendered more probable by Galiani, that this last was a grating or perforated apparatus, of a cupolated form, through which the fire received from the *hypocaustum* or furnace, was transmitted into the stove itself. Although this has generally been regarded as a dry bath, according to what may be gathered from Celsus, Galen, Seneca, and especially Martial, when he speaks to Oppian of the Etruscan bath, (Lib. vi.) yet Oribasius considered it as a true vapour bath—the vapour being conveyed in by particular tubes, which were distributed under the superior vault, and let the moisture trickle down in the form of dew. This kind of bath substituted for hot immersions, which were said by Pliny to be equivalent to scalding, was used chiefly under the false impression of its accelerating digestion, and thereby exciting a fresh appetite for food.

The room in which the body was rubbed over with unguents, took the name of *oleothesium*—it was accordingly furnished with a great number of vessels filled with ointment and essences of the most precious kind.

In the *conisterium* was preserved the powder to sprinkle over the body after the exercise of wrestling, and then rubbed off with the *strigiles*, previous to entering the bath.

Finally, the *apodyterium* was the place where the clothes were deposited, and in which the bathers undressed and dressed themselves at pleasure.

All these parts were commonly double, and “the original intention in thus constructing them was, that each wing should be appropriated to the different sexes. It was then not even thought decorous for a father to bathe with his son, after the latter had

* When the hot baths or springs came to be joined to the cold ones in public establishments, these latter obtained the name of *Thermæ*, a title since restricted exclusively to warm or hot baths.

attained the age of puberty—but this reserve soon wore off, and notwithstanding various prohibitory decrees of succeeding emperors, the baths were indiscriminately used by both males and females, with this only distinction, that the latter were attended by women.”*

Bathing during the night was not allowed among the ancients, and the Romans resorted to the baths only at particular hours, which were indicated by the ringing of a bell—*sonat æs thermarum*, (*Mart.*) Pliny tells us that this happened at eight o'clock in the morning in summer, and nine in winter. The edict of the emperor Adrian, prohibiting their being opened before eight in the morning, unless in cases of sickness, was revoked by Alexander Severus, who not only permitted them to remain open during the whole day, but even to be used through the night during the great heats of summer. It was the practice of the Romans to bathe towards evening, and particularly before supper, although the more luxurious made use of the bath even after this meal. We are told of many Romans of distinction, who were in the habit of bathing four, five, and even eight times a day.

These establishments were under the immediate superintendence of the Ediles, who besides attending to neatness and decency, regulated also the temperature of the baths. Bathing formed part of the demonstrations of public rejoicing, equally with the other spectacles, and like the latter it was prohibited when the country suffered from any calamity. The baths of the Greeks and Romans, different in this respect from those of the Carthaginians, were not only common to all classes, but even the emperors, such as Titus, Adrian, Alexander Severus, and at a later period, Charlemagne, after having vied with each other in erecting public baths for general utility, condescended at times to bathe with the people, thereby winning over their naturally untractable and ferocious dispositions.

Dr. Godbold and his Vegetable Balsam.—This noted quack, after keeping the necessary term in the King's Bench University, has satisfied his creditors under the Insolvent Act. It appeared on his examination, that, at one time, the Vegetable Balsam produced a profit of four thousand pounds a year; and that the demand for it rapidly decreased after the publication of the specification of its ingredients, as enrolled at the Patent Office, and the analysis in the London Gazette of Health, of the pretended balsam. Although the specification was delivered by his father *on oath*, he (the son) swore positively that the secret was known only to himself! So much for specifications of the modes of making patent medicines given on oath! The profit of this pretended balsam (honey, sugar, and vinegar,) fell in the course of fifteen years, from four thousand pounds a year to one hundred

* See Domestic Manners and Institutions of the Romans, from page 97 to 103.

STATEMENT Exhibiting, in thirteen gradations of Ages, the Number of Persons in each of the four Provinces of IRELAND, according to the returns made to Parliament in 1824, and also the Number in each gradation of Age in all Ireland compared with the Number in each gradation, in all Great Britain, according to the returns of 1821.

AGES.	PROVINCES of					
	Ulster.	Leinster.	Munster.	Connaught.	All Ireland.	Great Britain.
Under 5	295,366	264,491	301,809	178,999	1,040,665	1,837,935
5 to 10	263,127	228,084	272,202	157,344	920,757	1,623,196
10 to 15	248,956	208,581	235,256	135,113	827,906	1,397,409
15 to 20	250,084	200,811	238,752	138,646	828,293	1,248,780
20 to 30	343,009	326,998	335,678	189,793	1,195,478	1,977,475
30 to 40	215,374	206,383	231,591	127,498	780,756	1,468,656
40 to 50	159,165	142,846	142,450	79,885	524,347	1,162,992
50 to 60	123,027	106,855	112,755	65,818	408,455	827,896
60 to 70	65,835	48,788	45,535	25,324	185,482	574,870
70 to 80	24,659	16,598	15,215	8,528	65,000	282,955
80 to 90	5,733	3,627	2,742	1,677	13,779	78,013
90 to 100	669	534	452	308	1,963	6,91
Above 100	94	62	89	104	349	291
Unascertained	3,395	2,834	1,176	1,192	8,597	1,904,254
TOTALS.	1,998,494	1,757,492	1,935,612	1,110,229	6,801,827	14,391,631

STATEMENT showing the proportion of each of the above stated gradations of Ages in every 10,000 of the Population, in each of the four Provinces of Ireland, and also the proportion in each gradation, in every 10,000 of the Population of all Ireland, compared with the proportion in every 10,000 of the Number in Great Britain, and also in Lancashire, as the County exhibiting the closest analogy to Ireland.

37 The Provinces of Ireland are arranged in order of their aggregate misery.

AGES.	PROVINCES of						Lancashire.
	Ulster.	Leinster.	Munster.	Connaught.	All Ireland.	Great Britain.	
Under 5	1480.	1507.	1560.	1614.	1532.	1472.	1647.
5 to 10	1319.	1300.	1407.	1419.	1355.	1300.	1385.
10 to 15	1248.	1189.	1216.	1218.	1218.	1119.	1209.
15 to 20	1253.	1144.	1234.	1250.	1219.	1000.	1046.
20 to 30	1719.	1863.	1735.	1711.	1760.	1583.	1558.
30 to 40	1080.	1176.	1197.	1159.	1150.	1176.	1180.
40 to 50	798.	814.	735.3	720.	771.	931.	878.
50 to 60	616.	609.	583.	593.	600.	663.	545.
60 to 70	330.	278.	235.	228.	273.	460.	348.
70 to 80	123.	94.5	78.7	77.	96.	226.7	160.5
80 to 90	29.	20.6	14.	9.6	23.	62.4	40
90 to 100	3.	3.4	2.3	2.8	3.	5.5	3.4
Above 100	.5	.3	.5	.9	.5	.3	.1

Numerical Ratio. 10,000. 10,000. 10,000. 10,000. 10,000. 10,000. 10,000.

SUMMARY.		PROVINCES of				TOTAL.
		Ulster.	Leinster.	Munster.	Connaught.	
Number of FAMILIES		390,709	352,320	357,366	211,637	1,312,032
Number of HOUSES	Inhabited	359,801	278,398	306,996	197,408	1,142,603
	Un-Inhabited	9,801	9,080	10,972	5,393	35,251
	Building	239	479	398	224	1,350
Proportion of each Sex	Males	988,061	859,798	960,119	553,948	3,341,926
	Females	1,030,433	897,693	975,492	556,281	3,559,901
Occupation	Agriculture	328,793	252,608	320,069	226,605	1,128,069
	Trade, Manufactures, &c.	584,127	215,835	145,917	224,165	1,170,044
	All other Occupation	143,818	172,215	150,079	61,519	528,702
	TOTAL OCCUPIED	1,056,738	641,658	616,054	522,361	2,836,815
Number Of each Sex under EDUCATION	Males	69,490	75,516	89,225	31,380	265,606
	Females	35,244	38,788	40,070	15,106	129,207
	TOTAL	104,734	114,308	121,295	46,486	394,813
Sunday S.		125,272	20,790	5,663	5,459	157,184

WATER DRINKERS.

TOURNEFORT mentions a Venetian Consul, who resided at Smyrna, that lived to the age of 118 years. This gentleman never drank any thing but water. The latter is said, also, to have been the universal and only drink of the New Zealanders, who enjoyed the most perfect and uninterrupted health—not a single individual was seen by Captain Cook that had any bodily complaint, nor one upon whose skin any eruption, or disease, was visible, nor the least scar which indicated that any had formerly existed. It may, also, here be noticed, as an inducement to drink water, that two of the most athletic individuals of antiquity, as well as a modern hero, whose intrepidity was long the admiration of all Europe, were among the practical advocates of this wholesome beverage.

That water is not an incentive to vice, like spirituous, or even vinous drinks, and that its votaries are invariably exempt from the danger of ebriety, has been observed by Shakspeare—"Honest water," says the bard of nature, "is too weak to be a sinner; it ne'er left man i' the mire:" whereas "wine," Solomon assures us, "is a mocker, strong drink is raging, and whosoever is deceived thereby is not wise:"—who hath woe? "who hath sorrow? they," says the wise king, "that tarry long at the wine."

TABLES OF LONGEVITY.

THE industrious Haller has collected 1113 instances of persons who have lived beyond 100 years; he gives the following statement of the duration of their lives, viz.

Those who lived to 110 years were	-	-	-	1,000
From 110 to 120	-	-	-	62
" 120 " 130	-	-	-	29
" 130 " 140	-	-	-	15
" 140 " 150	-	-	-	5

Of the remaining two, one, Thomas Parr, lived to 152, and another, Henry Jenkins, to 169. But in a more recent publication, the following table is given as the result of a more extensive collection of instances of longevity. This includes 1310 instances of persons, males and females, who have lived from 100 to 110 years.

277	-	-	from 110 to 120	3	-	-	-	from 150 to 160
64	-	-	" 120 to 130	2	-	-	-	" 160 to 170
26	-	-	" 130 to 140	3	-	-	-	" 170 to 185
7	-	-	" 140 to 150					

THE
JOURNAL OF HEALTH.

CONDUCTED BY AN ASSOCIATION OF PHYSICIANS.

Health—the poor man's riches, the rich man's bliss.

NO. 21. PHILADELPHIA, JULY 14, 1830. VOL. I.

CLEANLINESS, one of what Aristotle calls the half virtues, is recommended in the Spectator, for the three following considerations: first, as a mark of politeness; secondly, as it produces love; and, thirdly, as it bears analogy to purity of mind. In eastern climates, it is enforced in both the Jewish and Mahometan law, as part of their religious observances. The regulations prescribed in Leviticus and Deuteronomy are very explicit on this point; and we learn, that Mahomet used to enjoin his followers to wash the face, neck, hands, and arms, before each prayer. Now, as their prayers are repeated five times daily, they are bound to perform their ablutions as often. Besides these, there are others, adapted to particular states and exigences, which are eminently conducive to individual comfort and health. When the pilgrims to Mecca cannot well procure water, in the deserts of Arabia, they still hold in mind the precepts of their Koran, and rub the parts above mentioned with sand.

The importance of preserving the skin perfectly clean, will be better appreciated by a knowledge of the functions of this organ, and its intimate connexions and relations with other parts. A reference to the article on the skin, in the eighth number of the Journal, will satisfy our readers on this head, and dispense with the necessity of repetition at the present time. The great extent of surface of this membrane, its continuation with, and general similarity to, that which lines the air and digestive passages, and its consequent close sympathy, and, in a measure, community of office with these latter, must not, for a moment, be lost sight of. Let a naked arm be put into a long glass jar, and the space between the two at the mouth, so filled up as to exclude the external air; and we shall soon see the inside of the glass bedewed with a vapour, which becoming denser, is finally converted into

drops like water. This vapour is constantly given out or secreted from capillary tubes in the skin of a healthy individual, and is then called insensible perspiration: but when abundant, and condensed into a watery-like fluid, it constitutes sweat. In addition to this, there is also a discharge or secretion, as it is technically called, of an oily fluid; and also of gases, viz: carbonic acid gas, or fixed air, and nitrogen or azote, being that gas which, in union with oxygen or vital air, constitutes common atmospherical air. But the skin has another set of capillary vessels, by which it imbibes or absorbs watery and other fluids presented to its surface, and also oxygen and nitrogen gases. Now the above gases and vapour are precisely those which are given out and absorbed by the lungs; of course impeded functions of the one will affect the regular discharge of those of the other. Connect this with the facts of an external surface, in some of the lower animals, serving both for the sense of touch and for the absorption of nutritive matter, in place of stomach; and of the continuity and general sameness of the outer or cutaneous, and the inner or digestive, membranes, and we have, *a priori*, most ample reasons why the healthy state of the skin should exert such a powerful influence over the organs of breathing and digestion.

If personal cleanliness, and preserving the vigour of the skin, be neglected, this part loses its delicacy as the seat of touch, and its pores being obstructed, it cannot longer perform its destined offices in the animal economy. Cutaneous eruptions, sluggishness of the other functions, and general disturbance, as in colds, rheumatisms, indigestion, and numerous other ailments, will often be the consequences of such neglect. What we mean to say is, that the common atmospherical vicissitudes would often fail to give rise to colds and rheumatisms, but for the neglect to preserve the skin in its healthy state: nor would various kinds of food, which we accuse as causes of dyspepsy, prove such, were this precaution duly attended to.

We cannot, on this occasion, do better than to repeat the rules proposed by Hufeland for preserving cleanliness and a sound state of the skin; which, "if observed from youth, may be considered as very powerful means for the prolongation of life.

1st. Remove carefully every thing that the body has secreted, as corrupted or prejudicial. This may be done by changing the linen often, daily if it be possible, and also the bed clothes, or at least the sheets; by using, instead of a feather bed, a mattress, which attracts less dirt; and by continually renewing the air in apartments, and particularly in one's bed-chamber.

2nd. Let the whole body be washed daily with cold water, and rub the skin strongly at the same time, by which means it will acquire a great deal of life and vigour.

3d. One ought to bathe once a week, the whole year through

in tepid water; and it will be of considerable service to add to it three or four ounces of soap."

A late writer* lays great stress on the beneficial effects of washing with cold water; and details minutely the process which he deems most adviseable. He recommends a person on awaking, if determined or obliged then to get up, to remain three or four minutes until perfectly collected. The quilt, or some of the outside covering, should next be thrown off, so that he may, for a minute or two, cool gradually. He should then proceed to wash himself, dressed only to the waist—it being impossible to do it otherwise effectually. The following directions are next given.

Dip the face two or three times in a basin of cold water. The eyes may be either open on immersion, or, as it may be easier on beginning, while under the water. After this, water should be squirted briskly into the eyes with a syringe. On the first trials they may be closed, and opened immediately after the dash, but they will soon be able to bear the shock when open. Water should be squirted against each ear. You must next, with the hands, and using soap, wash well the arm-pits, the back of the neck, behind the ears, the arms up to the shoulder, the breast, loins, and entirely round the waist. After having well dried with a very coarse cloth, you may finish with a fine towel, and then rub with a hard flesh-brush over the body, wherever you can conveniently reach, particularly the chest, arms, abdomen, and small of the back. The arms should then be thrown back very briskly, twenty or thirty times, which will open the chest, and may promote a salutary expectoration. This will altogether occupy, even when well accustomed to it, about twelve minutes, but it will be time well bestowed.

The author asserts confidently, that this practice, when assisted by cleaning the teeth, is a certain preventive of that galling pain, the tooth-ache, and also a cure for those afflicted with it. He of course means that variety called rheumatic. It so fortifies and strengthens the system, that those who have long persevered in it, are not nearly so liable to rheumatism, nor colds and coughs, as before. It also cleans and improves the sight, and contributes much to its duration. The practice ought, of course, to be continued all the year round. The timid are recommended to begin in summer.

The authoress of "*A Vindication of the Rights of Woman*," says, "were I to name the graces that ought to adorn beauty, I should instantly exclaim, cleanliness, neatness, and personal reserve. So necessary, indeed, is that reserve and cleanliness, which indolent women too often neglect, that I will venture to affirm, that when two or three women live in the same house, the one will

* *Simplicity of Health Exemplified*, by Hortator.

be most respected by the male part of the family, who reside with them, leaving love entirely out of the question, who pays this kind of habitual respect to her person." Elsewhere she says, "In order to preserve health and beauty, I should earnestly recommend frequent ablutions, to dignify my advice, that it may not offend the fastidious ear; and by example, girls ought to be taught to wash and dress alone, without any distinction of rank.

DIET OF A TRAVELLER.

MANY are under the impression that the fatigues of travelling can be properly sustained only by a liberal allowance of the strongest food, with the addition of fermented, if not of distilled liquors.

In cold climates, and in the winter season, a temperate amount of substantial food will undoubtedly be required by the traveller. Spirituous liquors are under no circumstances, either necessary or proper. A very simple and abstemious diet will be found on the other hand, the one best adapted to support the health and vigour of the traveller in warm climates, and during the heats of summer. On this point we have the experience of the judicious Burkhart, who, describing his journey through the deserts of Arabia, uses the following language.*

"The provision of my companions consisted only of flour; besides flour, I carried some butter and dried leben, (a kind of cheese) which when dissolved in water, forms not only a refreshing beverage, but is much recommended, as a preservative of health, when travelling in summer. These were our only provisions. During the journey we did not sup till after sunset, and we breakfasted in the morning upon a piece of dry bread, which we baked in the ashes the preceding evening, without either salt or leaven. The frugality of these Bedouins (Arabs of the desert) is indeed without example. My companions, who walked at least five hours every day, supported themselves for four-and-twenty hours with a piece of dry black bread, of about a pound and a half in weight, without any other kind of nourishment. I endeavoured, as much as possible, to imitate this abstemiousness, being already convinced, from experience, that it is the best preservative against the effects of such a journey."

* Burkhart's Travels, Vol. II.

THE MYSTERY REVEALED.*

GOOD HEALTH, like truth, is a simple subject when rightly understood, but in the search after truth, we often reason very correctly on wrong data, or lose ourselves in a labyrinth of deductions erroneously drawn from right principles: like certain learned doctors, who prove their positions by quotations that have as much connexion with their subject, as the foot of London bridge has with the fourth of July.

But the question might be asked, What is health? Presuming it be correct to answer, by saying it is freedom from disease; or, the free, vigorous, and natural exercise of all the functions of body and mind; the oft repeated story of the Doctor's book, after death, will be readily understood by a mere, as may be said, *laical* professor of medicine. The story has been variously told, and passed to the credit of divers persons; but, perhaps is, after all, like some of Dean Swift's proverbs, made expressly for the purpose, and is none the worse for not being old.

A famous man of medicine, so famous for his cures—his wonderful cures, gave out some years before his decease, that he would leave a book in manuscript, which should contain the result of all his practice and experience, reading and learned research—the same to be sold at public auction for the benefit of his widow and children.

In the course of nature he died before his wife—a fortunate circumstance for the narrative. According to directions, all the facts in this “noticeable” transaction were laid before the discerning public, in the newspapers, and the time for the auction appointed. This event also took place, as exact as the almanac calculations, and brought with it many of the rich and the learned from distant places. The auction went on rapidly, and the precious treasure, finely wrapped, and the bandages on the envelope duly and officially sealed with bright glossy red sealing wax, was fairly and finally bought by a wealthy nobleman, who was nobly determined to keep this valuable and desirable book of medical experience in the country. When all the ceremonies of cash and delivery were duly disposed of, he retired to the innermost recess of his palace—his very private cabinet, to read with dear bought delight, this production of wisdom. He broke the seals, and removed many a fine tinted wrapper until he came to a book, in appearance very suitable for a beautiful young lady's Album, those pretty repertories and depositories of love and nonsense: he opened the delicate lily-white pages with gilt edges, “bound in gilt calf,”—but found the fair pages not yet

* The author will see that we have availed ourselves of the privilege conceded to us, and omitted some passages in the original.—Eds.

written on; the blank yet to be filled—like the heads of many young men. Still he had courage and hope, for he had paid his gold for wisdom, and he turned over the pages until he came to the following words—words deserving to be written in letters, like those over the principal gate of Athens, in the days of her pride and glory. “*Keep the feet dry—the skin clean—the head cool—the digestion regular—and a fig for the Doctors.*” Here was the quintessence of medical wisdom, rectified from the grosser particles of dry and learned dust—reduced and simplified to its lowest possible terms, like the Chinese Emperor’s library, from one hundred and fifty thousand volumes of manuscripts, to one plain palm-leaf of wisdom and learning.

Various versions have been given of this story, but whether it be false or fair, it certainly may be ranked as a good fable, as full of significant sense, as “an egg is full of meat.”—An ounce of reflection will be *quantum sufficit*, as the doctors say, to perceive, that the want, or neglect of either is the beginning of disease; and the continuance of either for a long time will predispose the body, and mind also, to incurable diseases; and the unhappy person thus becomes the undoubted prey of quacks and catholicons. It is such poor souls who build mansions for the artful *powder of post doctors*, the most innocent of all the tribe, who employ so liberally the printers and painters to manufacture their medicinal signs and certificates.

If the feet be damp for any length of time, without muscular action, colds, &c., with their long train of evil symptoms must follow, as sure as cause and effect; and if the skin be not habitually kept free, and clean, nature’s principal door being closed, the house must become smoky and full of crudities; the head cannot be kept cool, unless a wise regard is had to the *quantity and quality* of the articles conveyed into nature’s kitchen, the stomach. Many know full well, by sad experience, that the head is far from being cool after the wine and viands of a fourth of July dinner, and such other days and nights: and it is very evident the body cannot be in health unless the fourth particular be daily attended to, viz. regular digestion. The lady in the kitchen when left to herself, and not disturbed, or crowded with too much, and too many articles, is a very orderly personage, manages all her concerns with care, and, withal, is nice and clean. *Let her alone* and do not crowd her principal apartment, and she will do very well, until the utensils are fairly worn out. To vary the figure, we may say that man is a harp of a thousand strings,—“strange that a harp of a thousand strings should keep in tune so long!” So long as the body is kept in good order, and all its parts duly exercised, the mind will play its part the better, provided always, as the Phrenologists say, the mental organs are fully developed.

SEASONABLE HINTS.

THE increased amount of perspiration which occurs during warm weather, gives rise invariably to more or less thirst. In their attempts to satisfy this desire for fluids, people very generally commit ridiculous and not unfrequently most serious mistakes. Instead of resorting to the beverage which nature has so lavishly supplied in every limpid stream, ingenuity has been taxed for the invention of various artificial drinks, most of which are calculated rather to augment than to satisfy thirst—while, at the same time, they produce, when habitually indulged in, more or less injury to the constitution.

It is unnecessary for us, at this late period, to say that we consider pure water the only fitting drink for man—our sentiments on this point have been already, more than once, fully expressed.

With the view of allaying thirst, water should be drunk cool, but not too cold, and in moderate portions. No greater imprudence can be committed, than to partake of iced fluids, especially when the body is fatigued, overheated, or in a state of profuse perspiration. Though always injurious, yet under such circumstances, the danger from their use is augmented in a tenfold degree. Violent cramps and inflammation of the stomach, or even sudden death, have been known to result from their incautious introduction into the stomach. Many may have drunk iced water for a length of time, with impunity; yet it is not less true, that to all, its use is attended with the utmost peril. Drinking frequently large draughts of water or other fluid is another imprudent practice, which, while it less effectually quenches the thirst than small portions frequently repeated, unduly distends the stomach, and, in this manner, impairs its tone.

The addition of some acid to the water, as a small portion of vinegar, the juice of a lime or lemon, cream of tartar, &c. is calculated to render it more acceptable to many palates, and enables, in general, the thirst to be satisfied with a less amount of fluid than when water alone is used. As the ordinary beverage, we do not, however, approve of these acidulated drinks. Though they may be occasionally resorted to with benefit, yet their constant use is very apt to injure the stomach, and to cause pain, or at least a sense of uneasiness in that organ. If any addition to the water be generally required, we are persuaded that the best and most wholesome will be sugar or molasses. After all, however, pure water, without any addition, is confessedly the drink most friendly to health, and the one which ought invariably to be adopted.

Next to simple water, or sugared water, we should prefer milk, milk and water, or butter-milk. When the latter is found

to agree well with the stomach it constitutes one of the most wholesome, cooling, and refreshing of our drinks. It should, however, be perfectly fresh, and obtained from milk, the whole of which has been employed in making butter, and not the cream only. Whey, also, when it can be procured in sufficient quantity, is a very appropriate drink, which the ancients, it is said, were in the habit of using to a considerable extent.

The soda, or artificial mineral water of the shops, constitutes a pleasant and innocent drink, well calculated to allay thirst. It should not, however, be taken too cold—in large quantities at a time, nor immediately before or after a meal. At such times, the fixed air with which the water is charged, by distending the stomach, will be very apt to interfere with the complete digestion of the food. The question so frequently asked, whether this mineral water should be taken plain, or with syrup? is one which does not deserve a serious consideration—it is best decided by a reference to the taste of each individual.

A very customary drink during the summer, with many individuals, is claret, or claret and water. Against a moderate quantity of pure claret largely diluted with water, though certainly less appropriate than the latter by itself, we have little to object: but "the villanous compound," ordinarily vended under the appellation of "cheap claret," is very little better than an absolute poison, from the use of which the stomach invariably suffers.

Ale, porter and water, or porter sangaree, constitutes a considerable item in the daily beverage of a large class of our citizens. When of good quality, and drunk sparingly, malt liquors seldom do much harm, at least in individuals accustomed to sufficient exercise, or in whom the stomach is not debilitated, or already labouring under disease. There is one set of persons, however, who if they value their safety, must abstain religiously from their use; we allude to such as are inclined to corpulency, with short necks, and large prominent veins. With such a constitution, drinking malt liquors, or indeed any thing but water, is pretty much the same as inviting an attack of apoplexy.

Of spruce beer, mead, and various similar liquors, denominated beverages, but little need be said. Though they are all more or less stimulating, yet their occasional moderate use is far from being injurious, provided the individual be not dyspeptic, or what is nearly the same thing, gouty. They cannot, after all, with propriety, be adopted as the ordinary drink.

Of cider we shall speak hereafter, in a separate article.

M'ALLISTER'S DISSERTATION ON TOBACCO.*

WE have read with much pleasure a Dissertation on the use and abuse of Tobacco, by Doctor M'Allister. It is a judicious summary of the existing information on a topic to which the bad taste and folly of man have given most melancholy importance.

The author first examines the effects of tobacco on the animal economy, when it has been prescribed as a medicine; and he arrives at the following conclusion. "That few substances are capable of exerting effects so sudden and destructive as this poisonous plant. Prick the skin of a mouse with a needle, the point of which has been dipped in the essential oil of tobacco, and immediately it swells and dies. Introduce a piece of common "twist," as large as a kidney bean, into the mouth of a robust man, unaccustomed to this weed; soon he is affected with fainting, vertigo, nausea, vomiting, and loss of vision; at length the surface becomes deadly pale, the cold sweat gathers thick upon his brow, the pulse flutters, or ceases to beat, a universal tremor comes on with slight spasms, and other symptoms of dissolution. As an emetic, few articles can compare with it for the promptness and efficiency of its operation; at the same time there are none which produce such universal debility."

"If such be a fair statement of its effects on the human system; if it requires all the skill of the most experienced practitioner to guard against those sudden depressions, which uniformly follow its use, when administered with the utmost circumspection; and if, with all this caution, its operation is still followed by the most alarming, and even fatal consequences; what shall we say of those who habitually subject their constitution to the destructive influence of this worse than Bohon Upas?"

Of *Snuffing*, Dr. M'Allister remarks, "most persons in the constant habit of snuffing, are led on insensibly, until they consume enormous quantities. But as they are accustomed both to its stimulant and narcotic effects, they are not aware of the pernicious consequences. In the midst of entertaining conversation, they frequently transcend the bounds assigned them by habit, and the consequence is sickness, faintness, and trembling, with some vertigo and confusion of the head. During this paroxysm of snuffing, particles of the powdered tobacco are carried back into the fauces, and thence into the stomach; which occasions not only sickness at the time, but is long after followed with dyspepsy, and other symptoms of disordered abdominal viscera."

After commenting on the thoughtlessness of physicians, in ad-

* A Dissertation on the Medical Properties, and Injurious Effects of the Habitual use of Tobacco. Read according to appointment before the Medical Society of the County of Oneida, at the semi-annual meeting, January 5th, 1830. By A. M'Allister, M. D. Utica—Press of Wm. Williams, 1830.

vising a man oppressed by a superabundance of humours, the result of excessive eating, to have recourse to *smoking*, the author says: "Thus instead of taking the only rational method, that of adapting the quantity of food to the powers of digestion he pursues a course which continues to weaken the organs of digestion and assimilation, and at length plunges him into all the accumulated horrors of dyspepsy, with a complete prostration of the nervous system."

Adverting to the fact of smoking having been in many instances the sad precursor to the whiskey jug, and brandy bottle, he gives the following narrative:—"I am well acquainted with a man in a neighbouring county, whose intellectual endowments would do honour to any station, and who has accumulated a handsome estate; but whose habits, of late, give unerring premonition to his friends of a mournful result. This man informed me that it was the fatal thirst occasioned by smoking his segar, in fashionable society, that had brought him into his present wretched and miserable condition. Without any desire for ardent spirit, he first sipped a little gin and water, to allay the disagreeable sensation brought on by smoking, as water was altogether too insipid to answer the purpose. Thus he went on from year to year, increasing his stimulus from one degree to another, until he lost all control over himself, and now he stands as a beacon, warning others to avoid the same road to destruction."

Under the head of *chewing*, we find the following examples of its pernicious tendency:—"A clergyman of high standing informed me that he acquired the habit of using tobacco in college, and had continued the practice for a number of years; but found, by experience, his health materially impaired; being often affected with sickness, lassitude, and faintness. His muscles also became flabby and lost their tone, and his speaking was seriously interrupted by an elongation of the uvula. His brother, an intelligent physician, advised the discontinuance of his tobacco. He laid it aside. Nature, freed from its depressing influence, soon gave signs of returning vigour. His stomach resumed its wonted tone, his muscles acquired their former elasticity, and his speaking was no more annoyed by a relaxation of the azygus uvulæ.

"A respectable man of my acquaintance, about forty years of age, who commenced chewing tobacco at the age of eighteen, was for a long time annoyed by depression of spirits, which increased until it became a settled melancholy, with great emaciation, and the usual symptoms of that miserable disease. All attempts to relieve him proved unavailing, until he was persuaded to dispense with his quid. Immediately his spirits revived, his countenance lost its dejection, his flesh increased, and he

soon regained his health. Another man, who used tobacco very sparingly, became affected with loss of appetite, sickness at stomach, emaciation, and melancholy. From a conviction that even the small quantity he chewed was the source of his trouble, he entirely left it off, and very soon recovered.

"I was once acquainted with a learned, respectable, and intelligent physician, who informed me, that from his youth he had been accustomed to the use of this baneful plant, both by smoking and chewing. At length, after using it very freely while indisposed, he was suddenly seized with an alarming vertigo, which, without doubt, was the result of this destructive habit. This afflicting complaint was preceded by the usual symptoms which accompany a disordered stomach, and a relaxation of nerves, with which, gentlemen, you are too familiar to need a description here. After the application of a variety of remedies to little or no purpose, he quit the deleterious practice, and though his vertigo continued long and obstinate, he has nearly or quite recovered his former health. And he has never doubted but the use of tobacco was the cause of all his suffering in this disagreeable disease. Many more cases might be cited, but sufficient has been said to establish the doctrine here laid down."

The author concludes his interesting sketch, by noticing the political and moral influence of the practice of using tobacco. He discusses it—1st, As a costly one. 2d, As paving the way to drunkenness. 3d, As indecent.

We hope that this very sensible and pithy discourse of Dr. M'Allister, will meet with the circulation which it so well merits. Few can read it without benefit and instruction.

DIETETIC EXPERIENCE.

THE following, among other observations, under the head of Diet, contained in the New-York Free Enquirer, are worthy of the reader's attention. They give, we believe, judging from the initials at the end of the article, the experience of Mr. Owen.

"It is unsafe, from isolated, individual facts, to deduce general principles. Still, such facts, when well authenticated, are worth recording. For this reason, though at the risk, perhaps, of incurring the charge of egotism, I shall give our readers my *dietetic experience* for the last six months. Others, whose situation and occupation may be similar to mine, may chance to derive advantage from it.

Last autumn and winter, I was much confined by my editorial and other sedentary duties, and I found my health beginning to suffer, although my manner of living then was what is usually

called very plain. I used animal food only once a day, and then in small quantity; ate coffee and bread only for breakfast, and tea and bread only for supper; drank neither spirits, wines, nor fermented liquors of any kind, (which, indeed, I have never used at any period of my life) and was considered by my acquaintances as an abstemious liver.

Still, I found the incipient symptoms of dyspepsy coming on, in consequence, probably, of exerting the mind too much and the body too little. Had I been able to obtain a release from my desk, I doubt not they would soon have disappeared; for at every period of my life, when I could spend half the day in the open air, I have enjoyed excellent health. But this was now impossible. So I determined to try another plan. I gave up at once the use of tea, coffee, and animal food; used bread and butter, with milk and water for breakfast, the same for supper; and either bread and boiled eggs, or hard-biscuit and boiled rice and milk for dinner.

To this diet I have now adhered for four months; and, without any cessation of sedentary employment, I have completely regained my health. I found no diminution of strength or spirits from the change, but rather the contrary; and even though I might return to my former regimen with impunity, I have no desire to do so. I have lost all craving for animal food, and can relish my breakfast quite as well, though it does not come from China or the West Indies.

I have stated an isolated fact, and do not intend to generalize from it. Let it be taken for what it is worth.

My food, I think, costs me about ten or twelve cents a day. The Roman, who dined on beans, asked the ambassador who was sent to tamper with his patriotism, whether gold and silver were bribes to him who could enjoy such a meal, and desire no better."

DIURNAL DUTIES.

UNDER the title of *Sure Rules for obtaining and securing the preservation of Health, the enjoyment of life, and the attainment of a good old age*, we are presented by a contemporary writer with the following admirable directions for the occupations of a day. By a large class of community they are capable of being strictly complied with; and we are fully persuaded, that whoever will put them in practice, will very soon experience their effects in an augmented amount of health and cheerfulness.

From March to October rise with the sun; in this there should be no deviation, or interruption; no mornings must be missed on

any consideration. Immediately after leaving your bed, and washing with pure spring water, get into the open air; and, if residing in the city, make your way on foot or on horseback, as far into the surrounding country as your time will permit. The purity and invigorating quality of the air early in the morning, greatly exceeds that of any other part of the day. Breakfast about eight o'clock; and as your appetite will be created solely by exercise and pure air, you will experience an eager desire for the first meal of the day, which you may indulge in freely; taking care, however, that it be not to excess. This meal should consist of light wholesome food. After breakfast you will of course devote yourself to the business of the day—but if you have no direct occupation, employ yourself in exercise in the open air. Upon the time selected for dinner, will entirely depend the necessity of refreshment before the second meal. If the dinner-hour be any time before two o'clock, luncheon is not required; it would be even hurtful. If, however, it be protracted until four, five, or six o'clock, some nourishment ought to be taken at an equal distance between breakfast and dinner; but nothing substantial—a cracker, a crust of bread, a draught of milk, or a custard, is all that nature requires. If your employment be sedentary, it is almost as essential to the preservation of health, that before you sit down to your dinner you should again take exercise, as it is that you should take any dinner at all: if your time, therefore, will allow ample opportunity for walking, be as particular in taking it, as if you depended upon it for your subsistence.

Thus prepared by air and exercise, you need not fear to yield to the natural impulse of the appetite, in the enjoyment of your dinner; taking care, however, that you do not approach to excess—much less indulge in it. For dinner, any thing may be eaten that is in season, and not rendered pernicious by the refinements of modern cookery. Water is the most wholesome beverage to be taken at this meal; to wine in the extent of two or three glasses, we know of no very forcible objections—but more than this, is decidedly injurious; malt liquors should, also, be drunk very sparingly, and distilled spirits should be entirely abstained from. It may be here observed, as we have hinted on a former occasion, that persons in sound robust health, procured by exercise and general temperance, require a greater amount of food, and of a more nutritious quality, than those who live a life of indolence and indulgence. Common sense will point out to them the propriety of selecting such kinds of aliment which experience has taught them best agrees with the stomach—and reason, guided by their own feelings, ought to indicate to them the bounds which nature has fixed as to its quantity.

In three or four hours after dinner, exercise in the open air

should again be taken, provided time will allow; afterwards you may take tea—but as you value your health, and a peaceful night's rest, do not take *green* tea; neither let it be strong. Should you dine early, with the amount of exercise here directed, you may perhaps require a light supper; in general it is better, however, to omit this meal entirely—when taken, it is all important that it be perfectly light, and very limited in quantity. Retire to bed by ten or half-past ten o'clock, at the very latest; sleep on a hair mattress, in a room with a chimney in it, or otherwise well ventilated; without fire, or curtains to the bed. A striking difference will be experienced by any one going out of the fresh air into a close bed-room, early in the morning, which clearly demonstrates that the atmosphere of the room becomes during the night impregnated with unwholesome exhalations. The only way in which the injurious effects of such an atmosphere can be obviated, is by keeping up a free ventilation in the room, and by the strictest cleanliness.

ARDENT SPIRITS IN HOT WEATHER.

Among other original articles on the means of preserving Health, in that excellent paper the American Spectator and Washington City Chronicle, (June 12,) we have been much pleased with No. 2, of an Essay on Intemperance, by Dr. Wm. B. Powell, of York, Pa. The writer clearly shows the fallacy of all the excuses assigned for indulgence in drinking alcoholic liquors. The pretence for their use in hot weather, is presented in its proper light, as follows:—

“ ‘Ardent spirits are said to be necessary to labourers in warm weather;’ which we contend is not true, for these reasons.

The heat of the sun stimulates the surface of our bodies, produces perspiration, increases mental and muscular energy; but if continued it exhausts the excitability of the system and disposes to sleep.

Bodily exercise increases the action of the heart and arteries, produces perspiration, increases muscular and mental energy, but if protracted, the individual becomes fatigued, languid, and disposed to sleep.

And lastly, ardent spirit produces perspiration, increases muscular and mental energy, with a feverish condition of the system, which is speedily followed by languor, lassitude, and a disposition to sleep. Now suffer these exciting causes or stimulants to operate at the same time upon an individual, and then ask yourselves, whether the consequent debility and exhaustion would not be in the *ratio* of their individual effect. Every one who shall

read this, must, necessarily, be convinced that this conclusion is fairly drawn; however, we will not leave it unsustained. Medical gentlemen who reside in New Orleans, also those who reside in the West Indies, agree in the opinion, 'that those who drink nothing but water are but little affected by the climate, and can undergo fatigue without inconvenience; while rum, used habitually and *moderately*, as well as in excessive quantities, always diminishes the strength, and renders men more susceptible of disease.' Then if it be a fact, and we presume none will doubt it, that ardent spirit does no good, but injury, in those warm countries, is it not self-evident that it can be dispensed with in the warm season of this country? And further, Doctor Harris, and other medical gentlemen of the United States Navy, assert that those who abstain from such stimulants, brook the toil and labour of their station much better than those who use them—that they are much less liable to disease, and when diseased, their recovery is more certain."

We subjoin another extract, in which the alleged strengthening powers of ardent spirits are fully disproved:—"The training of men, in Great Britain, for pugilistic combats, is now much practised. And those who superintend the business, resort to every means calculated to produce health and muscular power. From this system ardent spirit in every form has been proscribed. When the constitution is very susceptible to disease, it is evident that it cannot be healthy in all its parts; and the medical profession, from a long and multiplied series of observations, agree in the opinion that the use of such stimulants renders it much more liable to be seized with both *epidemic* and *contagious* diseases."

Hints to Mothers.—Parents, and especially mothers, should be aware that the natural effect of the extreme heat of the season, and of teething, separate, or conjoined, is feverish disturbance, diminished appetite, and impaired digestion in their children. They ought also to know that whatever deviation is made from extreme simplicity and regularity of the diet of these young beings, will necessarily aggravate their restlessness and sufferings. All the trash of fruit, cakes, and pastry of any kind; coffee or any beverage except pure water, or toast water, ought to be sedulously withheld. The question at this time is not what is agreeable at the moment to the child, or chimes in with the oftentimes silly fondness of the mamma, but what will be most likely to guard it from an attack of summer complaint, and in fact to save its life. To preserve coolness of the skin by light and loose dress; bathing twice daily, in lukewarm water, or even cold water, if the skin be hot and dry; regular airings out of doors, in the morning, and on the approach of evening; the bedroom well ventilated, but the air so admitted that it shall not blow directly on or over the bed, are among the additional means of prevention. Farther particulars on this head, will be found in the second number of this Journal, p. 22—24. Finally, we would conjure mothers, when their infants are unwell at this season, we might add at any season, to give no medicine on their own responsibility—to listen to no neighbouring gossip—to be deceived by no impudent quack; and every quack is as impudent as he is generally ignorant, or he would not be periling the lives of his fellow creatures, by thrusting on them alleged sovereign cures for bowel com-

plaints, under the title of vermifuges and the like. If mothers delay in sending for physicians, let them also delay in giving physic. They may, when their infants are ailing, sometimes arrest diseases, by curtailing the usual quantity of food, and giving it of a still simpler quality; or, what is still better, by enforcing abstinence, except from such drinks as rice, or barley, or gum-arabic water, slightly sweetened or salted as may be most agreeable. Beyond this, mothers are bewildered; and if they go blundering on, theirs be the penalty, as theirs assuredly will be the blame.

EXERCISE IN OLD AGE.

PEOPLE who are advanced in years, should never give way to a remissness of exercise. On the contrary, they, in general, require, for the preservation of their health, a considerable amount of exercise, but it should in general be of a gentle description, and such as does not lead to fatigue. Those, however, of a very full habit of body, will find advantage, even in old age, from the more brisk species of exercise. Walking, on the whole, agrees best with the aged, as it does indeed with most other persons in tolerable health. Even when they have long indulged themselves in those species of exercise which call for no exertion of the feet and legs, they will find, after a little perseverance, that walking will become as agreeable as it is beneficial to them. Whoever will peruse the accounts that have been handed down to us of the longest livers, will find that in the majority of cases they have used, even to the close of their lives, some kind of daily exercise—and particularly that of walking. This is often noticed as something surprising in them, considering their great age—whereas the truth is, that their living to such an age, without some such exercise, would have been the greatest wonder.

WALKING IN CHILDHOOD.

NEVER prevent a child from attempting to walk, however young it may be. When a child endeavours to put its feet upon the ground, let it do so, but do not on any account attempt to force it to walk. This effort at exercise is both pleasant and beneficial to a child—it is proper to encourage it in this, and as it grows up, regularly to exercise, but to avoid fatiguing it. Amuse and employ a child, but never suffer it to be still when it is desirous to be in motion and actively employed. In exercising any child, however, avoid fatiguing it—particularly a sickly one. A weakly child ought not to be allowed to stand or walk long at one time; therefore it should be alternately carried in the arms, drawn in a carriage, and invited to walk. The practice of placing children upon the damp ground after they have become fatigued by exercise, cannot be too strongly reprobated.

THE
JOURNAL OF HEALTH.

CONDUCTED BY AN ASSOCIATION OF PHYSICIANS.

Health—the poor man's riches, the rich man's bliss.

NO. 22. PHILADELPHIA, JULY 28, 1830. VOL. I.

BLESSED, as we are in this country, with political freedom, greater than has ever before fallen to the lot of any people, it must strike many of us with painful surprise to find that we have such limited social privileges. We have no cause of complaint against the restrictions imposed by laws; they are of our own creation: still less ought we to demur to the salutary restraints commanded by religion and sound morals. What we really suffer from, and not unfrequently groan under, is the tyranny of fashion—the absurd codes promulgated by folly, eagerly adopted by the indolent and the vain, and ultimately forced upon the more thinking and sedate. Most other people have customs, the natural result of the climate in which they live: we, in a spirit of servility surpassing that of the Russian peasant, or the oriental courtier, are content to receive ours from abroad. Our houses, our dress, our modes of social intercourse, amusements, and domestic arrangements, are all English. With the winter of Russia and the summer of Syria, we are yet without corresponding arrangements to mitigate, in a suitable manner, the inconveniences of either. We are chilled with cold and moisture, and almost cut up with sundry cross currents of air, if we pretend, in the first mentioned season, to open a door or traverse a passage: and in the latter, sit panting and exhausted with a sirocco air, thrown in from broad hot streets, through open windows and doors; and all for the sake of imitating the style of building of our English ancestors. Double windows and doors, and flues to conduct an equable supply of heat throughout the house, may do well enough for the half civilized Russian; but we, the lineal descendants of John Bull, and worthy inheritors of many of his foolish prejudices, have no idea of such fantasies. Thick walls, well covered with cement, corridors, and inner courts cooled with fountains, are adapted to the lazy Spaniard or fanatical Turk, but are

not suited to a people like us, who inherit the rights secured by the Magna Charta; and could not bear the uncertainty which want of correspondence between our feelings of feverish heat in doors, and the height of the thermometer outside, in a July day, would produce. Again, when we walk the streets exposed to a keen north-wester, in the months of January, February, and March, it is much more genteel to be seen in a light frock coat, if a gentleman, or a light silk cloak, if a lady, and the ears nipped by frost, than to be muffled up in furs, like a northern bear. In summer, on the other hand, a man of business with us is so much more contented to be attired, after the London fashion, in a great jockey coat, with heavy boots, and an almost brimless hat, than if he were clad in the lightest and loosest vestments, and had his throbbing temples sheltered under the canopy of a broad brim, or an umbrella; but with the fear that he might be mistaken for an effeminate body from the East or West Indies, who was so silly as to study his comfort. Then the agreeable sensation of being half choked with a cravat, in return for showing a handsome tie, or smooth starched cambric, *à la Brummell*, rather than have one's neck open, or a ribbon passed loosely round it, is another evidence of our dutiful love of fashion, without regard to consequences.

If our young people, of either sex, take a walk for the purposes of recreation, it is thought infinitely more becoming in them to parade up and down Chesnut street or Broadway, than to saunter leisurely in the shady walks of Washington and Independence Squares, or to enjoy the refreshing sea-breeze on the Battery. Our exclusives in fashion prefer the occasional elbowing of porters and hucksters—the disturbance from carts, carriages, and wheelbarrows, and meeting persons of all colours and characters, in a busy public street, to the chance of being seen in the same avenue or walk with an unfashionable, though at the same time quiet and unobtrusive person, or even with a nurse and the sportive little innocent in her charge. Let the Frenchman, who never allows his personal pleasures to interfere with the comfort of his neighbours, boast of the gardens of the Tuilleries and the Luxembourg, to the first of which the peer and the artisan, the dutchess and her milliner, alike resort, under the very eye of royalty itself; while in the latter, the retired statesman, and the veteran warrior, men of letters, and students with book in hand, ladies of high degree, and burgesses' wives and daughters, all meet, and muse, read, or converse, as may be most agreeable! We free-born citizens of a great democracy must not allow ourselves to be lost in such mixed assemblages: the selectness of the circle must be preserved even in a public walk, or we should be obliged—to study our natural tastes, and become pleasanter to ourselves and more agreeable to those around us.

While we are penning these remarks, our fellow citizens are flocking to the different watering places for the recovery of their health, or to recruit from the fatigues of winter gaieties—by engaging, when there, in a round of formal visits, and formal dressing—dancing, and billiard playing, keeping late hours, and shunning early walks—all because it is the fashion. They do so in England.

THE EXPERIENCE OF HANWAY.

JONAS HANWAY, whose meritorious exertions in the cause of humanity have rendered his name familiar to most readers, presents a striking instance of the effects of temperance and exercise, in recovering and preserving health, under, apparently, the most disadvantageous circumstances.

When this gentleman went first to Russia, at the age of thirty—we are informed by his biographer, that “his face was full and comely, and his person altogether such, as obtained for him the appellation of the ‘handsome Englishman.’” But the shock which his health received during his residence abroad, made him much thinner; and, though he subsequently recovered his health, so as to live in England twenty successive years without any material illness, he never recovered his plumpness.”

The precarious state of his health on his return to England—he then labouring under all the premonitory symptoms of consumption, rendered it necessary for him to use the utmost caution in his diet and regimen. His perseverance in following the directions of his medical attendants was remarkable. Milk being recommended to him by Lieberkuhn, physician to the king of Prussia, as the most proper diet to restore his strength—he made it the chief part of his food for thirty years: although at first it disagreed with his stomach, he persisted in trying it under every preparation of which it was capable, until at length he became reconciled to its use.

Mr. Hanway never drank spirituous liquors in any form, nor wine undiluted with water. He knew that exercise was necessary to him, and he loved it. “He was not one of those who had rather take a dose than a walk; and though he had commonly his carriage with him when he went abroad, he yet walked nearly as much as he rode, and at such a pace, that he used to say, he was always more incommoded in the streets by those he passed, than by them who overtook him.”

Being extremely susceptible to the influence of cold and damp, he wore flannel under the linings of all his clothes, and usually three pair of stockings. He is said to have been the first man who ventured to walk the streets of London with an umbrella

over his head.—After, however, carrying one for nearly thirty years, he saw them come into very general use

“By this rigid attention and care, his health was re-established, his lungs acquired strength and elasticity; and there can be no doubt he would have lived many years longer, if the disorder, accidentally contracted, which was the immediate cause of his death, had left him to the gradual decay of nature.”

The mind of Mr. Hanway was, we are informed, the most active that it is possible to conceive of—always on the wing, and never appearing to be weary. To sit still, and endeavour to lull thought into repose, was a luxury to which he was a perfect stranger. He dreaded nothing so much as inactivity, and that pitiless disorder, which the French, who are far less subject to it than almost any other nation, distinguish by the name of *ennui*.

He rose in the summer at four or five, and in winter at seven o'clock; and having always business before him, he was every day employed until the time of retiring to rest—“and when in health, I am told,” remarks the author of his memoirs, “that he was commonly in a sound sleep within two minutes after his lying down in bed.”

In his natural disposition he was cheerful, but serene. He enjoyed his joke, and applauded the wit of another; but never descended from a certain dignity, which he conceived indispensably necessary to a gentleman.

If the mirth of the company in which he happened to be, degenerated, from any cause, into buffoonery or boisterous laughter, he at once took his leave. “My companions,” he would say, “were too merry to be happy, or to let me be happy; so I left them.” Mr. Hanway had observed with regret, and was accustomed to warn seriously his friends, how much the love of what is termed convivial company, infatuates young people, and the danger to which it exposes them, in regard both to their health and their morals.

The Cucumber.—In regard to this vegetable, which, at the present season, forms, with our citizens, so prominent a dish at almost every meal, Mr. Abernethy, the celebrated surgeon, observes, “peel it, slice it down into pieces, put vinegar and pepper to it, and then—throw it away.” And this, probably, is the very best advice that can be given in reference to the manner of using it. Almost entirely devoid of any alimentary principle, the only possible motive that can be assigned for eating the cucumber, is merely the gratification of the palate—to the nourishment of the body it is totally unadapted.

The principal mischief produced by the use of this fruit, and which has caused it to be ranked among the most unwholesome articles served at our tables, arises, independent of an acrid principle which it is supposed to contain, from its indigestibility; in other words, its insolubility in the stomach. In consequence of this, it is retained in the latter organ for a long time, producing more or less uneasiness in every instance; and in the dyspeptic, the gouty, and those of a nervous and feeble constitution, giving rise to violent pains, cramps, and other severe affections.

By an individual in full health, and engaged constantly in active out-door exercise, but little inconvenience would probably be experienced from the use of the cucumber, in any form. By all, however, under different circumstances, it is an article of diet which it would be well entirely to relinquish, whether in its simple state, or in the various modes of preparation by which its injurious effects have been attempted to be counteracted.

SAILING.

SAILING is generally described as being the most advantageous of the passive kinds of exercise. Much, however, of what has been said in regard to it, whether as a means of promoting health or removing disease, is extremely vague and unsatisfactory. The influence of an hour's sailing upon the system, in a pleasure boat, is very different from that which would result from an East India voyage, or a cruize with an Anson or a Cook, round the world. The effects will also differ, according as the individual is placed in the situation of a mere passenger on board the vessel, or is obliged to partake of the homely fare, the broken rest, and the fatiguing labour of the sailor.

In estimating, therefore, the advantages which may be derived from sailing, in reference to health, each of these circumstances demands a separate consideration.

Rowing a boat, to those who are not daily accustomed to the task, may be ranked among the most active species of exercise. To the robust and those in perfect health, this exercise, when not carried to the extent of producing very considerable fatigue, it is one admirably calculated to impart strength to the arms, and breadth and development to the chest. When, however, it is too frequently repeated, to the neglect of other species of exercise, it is very apt, as we noticed on a former occasion, to produce a partial and ungraceful expansion of the frame.

The management of a sail boat is a more attractive, and far more gentle exercise than rowing. As a means of preserving health, it is, in every respect, however, inferior to either walking

or riding—but affording to many an agreeable and useful variety in the means of exercise, it may be occasionally resorted to with no little advantage.

A trip in one of our steamboats has no claims to the title of exercise. The good effects which the infirm and convalescent derive from it, are to be attributed solely to the agreeable occupation of their minds by change of scene, and to the pure atmosphere in which they are enabled to breathe. During the summer months, short daily trips in a steamboat afford, however, an admirable means of counteracting the deleterious influence of the heated air of the city upon infants and young children—it is, indeed, almost the only manner, when a removal to the country cannot be effected, in which the occurrence of the dreaded summer complaint can be prevented, or when present, its violence mitigated.

A sea voyage will seldom, we suspect, be resorted to, as a means of preserving health, though, under many circumstances, it is one of our most efficient aids in the removal of disease. The hypochondriac, the dyspeptic, and those labouring under various other chronic affections, who have exhausted the resources of art without relief, will often find themselves, from the effects of a sea voyage alone, restored to health and cheerfulness. Even in the early stages of consumption, a voyage undertaken at a proper season of the year, and to a mild and equable climate, has been known to arrest permanently every symptom of the approaching malady—at a somewhat later period, also, a marked amelioration of the complaint has been produced by this means.

The good effects of a sea voyage, in such cases, would appear to result from the peculiar impression made upon the system by the motion of the vessel, and from the sea air. To produce any decided effect, in cases of threatened consumption, a long voyage, in low latitudes, is demanded—this will be far preferable to frequent short ones.

It is a curious circumstance, noticed by Lind, that sailors are, in a very great degree, exempt from consumption. Out of five thousand seven hundred and forty one sailors, who were admitted into the naval hospital at Haslar, only three hundred and sixty were affected with consumption; while of these, one fourth were the result of bruises or other injuries. We are not, however, to infer from this, that to engage in the toils and hardships of a seaman's life, would be the most effectual means of avoiding consumption, or, in general, of warding off disease and insuring longevity. Among seamen, few consumptives or sickly individuals may be met with. This arises from many circumstances. Persons engaging in this line of life are, in general, of a robust and hardy constitution—but if weakly or inclined to disease, they very speedily fall victims to the fatigue and privations to which

they are necessarily subjected. The strongest alone survive. But the sailor is neither exempt from disease nor long lived. He, in general, presents, in early life, all the marks of old age; and unless he be enabled to quit the sea before his frame is entirely wrecked, a premature grave is his usual portion.* In part this may be attributed, it is true, to his habits of intemperance—but the same facts have been observed in relation to the seamen of the British navy, who, being subjected to a strict discipline, lead, comparatively speaking, regular lives.

The valetudinarian, therefore, in seeking the benefits to be derived from a sea voyage, must do it as a passenger—to assume the profession of a sailor would be to him very certain destruction.

TOTAL ABSTINENCE FROM ARDENT SPIRITS.

THE following extract from an address delivered by Mr. A. Buffum, at a meeting of the Fall River Temperance Society, on the 4th of last month, is worthy of the attentive perusal of the moderate drinkers. They will find an obedience to the advice which is contained in it, their only real security.

“Let us then unite, with one heart and one voice, to banish intemperance from our land, and let us ever bear in mind the impressive lesson derived from the dreadful experience of others, teaching us that the only way to accomplish this great design, is by observing the rule, and holding up the public example of total abstinence. It is the prerogative of God alone to say, “hitherto shalt thou come and no farther, and here shall thy proud waves be stayed.” When frail man attempts to make a treaty with crime, and allows himself a share of indulgence therein, he gives away his strength to an insidious foe, that will by degrees drive him from his stand, and ultimately take possession of the citadel. Let total abstinence then be our watchword—let us with one accord unite in supporting this standard, that we may hold it up to the public view, and transmit it unstained to generations yet unborn.”—*Moral Envoy*.

For examples of the advantages of the course here recommended, we have but to turn to the numbers of that truly valuable periodical, the *Journal of Humanity*, than which a more appropriate title could not be found for the labours of so zealous a worker in the good cause, as is its worthy editor. Among many other cases we select the following :

* “Soldiers appear to enjoy,” remarks Hawkins, in his *Medical Statistics*, “a better prospect of longevity than sailors; and this is probably owing to their inferior exposure to severe labor, inclemencies of weather, and privations in the article of food.”

"A gentleman of the age of about 69, joined this Society (Fluvanna county, Va.) about eighteen months since: until then he had lived in the habitual use of spirituous liquors from his childhood, and considered the taking of a little, as it is called, necessary to his health; and that when people lived to his age, they ought to be privileged to enjoy themselves in this way the balance of their days. 'Let the young people,' said he, 'join Temperance Societies, to whom habit has not made a little absolutely necessary.' Being, however, of an honest mind, and inquisitive to know his duty in regard to the matter, and having so many unquestionable evidences stated of the good effected through the instrumentality of Temperance Societies, he at length joined. He reflected that *every* one possesses a share of influence which should be put into exercise in doing good, and that this influence becomes more effectual when combined with that of others. He has repeatedly said, since joining, that his health, his feelings, and his appetite, are all better than formerly; and he now expresses the greatest satisfaction at having joined. He felt some little inconvenience from abstaining, for a short time, for which he has since been repaid a hundred fold. He now says he has no sort of inclination to drink ardent spirit.

"Another striking instance, showing the propriety of temperate drinkers, (so called,) joining Temperance Societies, is a gentleman who is now a member of a neighbouring Society, than whom a more sober and steady man, in the common acceptation of the terms, it is believed, did not live. For a long time after Temperance Societies were formed, he saw no need of his joining; he thought *a little* was serviceable to him; and if the intemperate would join, he thought it would be an excellent thing for them to do so. But on hearing a very able appeal on the subject of temperate people's joining, and of the use of even a little being worse than useless, except in cases of necessity, he resolved to make the trial himself, and see if what he had heard were really so. He did so, and soon became so thoroughly convinced that entire abstinence is best, from the improved state of his feelings, that he determined to practise it.—He turned his attention to the subject generally—to the efforts now making for the promotion of temperance—saw that they were signally prospered—had his attention awakened up to the evils growing out of temperate drinking—became anxious to do something by his example so far as it would go, and his influence to check the ravages of this worst of plagues, intemperance, around him, and he has since been instrumental in establishing a respectable Society for the promotion of temperance in his own neighbourhood."

But the work of general reform will go on very slowly, unless our countrymen are fully convinced that it is not enough to close

their own lips to the poison of ardent spirits; they must abstain from furnishing it to others by distilling or vending it.

The following questions from an address by Mr. Kimball, have a pungency which cannot be the less felt on account of the uniform sameness of the answer. "Who are the manufacturers of distilled spirit? *The temperate.*—Who are the importers of distilled spirit? *The temperate.*—Who are the wholesale dealers in distilled spirit? *The temperate.*—From among whom do the intemperate arise? *The temperate.*—By whom are all the drunkards made? *The temperate.*"

LIBERIA.

THE colony of Liberia, on the coast of Africa, for free persons of colour, is now in such a flourishing condition as must gladden the heart of every philanthropist. Our object in noticing it at this time, is not to invite the co-operation of our fellow citizens at large with the different Colonization Societies throughout the land, in the prosecution of an enterprise of more importance to the ultimate happiness of one continent, and the civilization and christianization of another, than any other ever devised; but rather, to call their attention to the nature of the climate and probable exposure to disease in the new colony. From a "Report of the Proceedings of the Pennsylvania Colonization Society," just published, we learn several interesting particulars connected with this subject. Captain Sherman, commander of the *Liberia*, which carried out fifty-eight passengers to Liberia in January last, says, that although the climate is unhealthy for the whites, it is not inimical to coloured people. Those of the latter from the middle and northern states have, like the Europeans who come to settle in the United States, to undergo what is called a seasoning, that is, they generally take the fever the first month of their residence, but it has rarely proved fatal, since accommodations have been prepared for their reception. Those from Georgia, the Carolinas, and the southern parts of Virginia, either escape the fever altogether, or have it very slightly. Deaths occur there, indeed, as in other places, but Dr. Mechlin, the agent, assured Capt. S. that the bills of mortality would show a less proportion of deaths, than those of Baltimore, Philadelphia, or New York. Captain Nicholson, of the United States navy, who visited Liberia in the *Ontario*, expresses his belief, that in proportion as the soil becomes cleared and cultivated, the country will be found as healthy as any other southern latitude. "It was," he believes, "never intended that the white man should inhabit this region of the globe; at least we know that the diseases of this climate are more fatal to him than to the man

of colour. They luxuriate in the intense heat, while a white man sinks under its exhausting influence." Elsewhere, Captain Nicholson says, "The land is free from swamp, but of a rich alluvial soil, with a river running through the valley, and the country, as far as the eye extends, is interspersed with hills of considerable magnitude, which, as understood from those who had visited the interior, extend far back. It was considered more healthy as you left the coast, as is the case in our southern country." Eight of Captain Nicholson's crew, (coloured mechanics) after going on shore two several days, applied for and received their discharge, in order to remain as permanent settlers. These men had been absent from the United States upwards of three years, and had among them nearly two thousand dollars in clothes and money.

Our readers will not, we are persuaded, be displeased at our adding a few additional particulars. The extent of the sea coast belonging to Liberia, is from 150 to 200 miles. The number of inhabitants of the colony in March 1830, was two thousand, besides the natives who had placed themselves under its protection. The first settlement and capital of the colony is *Monrovia*, situated in lat. 6° 21' N. and 10° 30' W. long. about a quarter of a mile above the mouth of the river Montserado, and about three quarters of a mile from the point of the cape bearing the same name. The river St. Paul empties into the sea a short distance from the Montserado.

Monrovia, says Captain Sherman, at present consists of about *ninety dwelling houses and stores, two houses for public worship, and a court house*. Many of the dwellings are handsome and convenient, and all of them comfortable. The American Colonization Society have an agent and physician there.

The agent is the chief magistrate of the colony, and the physician his assistant. No white people are allowed to reside in the colony for the purpose of trade, or of pursuing any mechanical business, such being intended for the exclusive benefit of coloured people. The colonial secretary, collector of customs, surveyor, and constables, are appointed by the agent; the vice-agent, sheriff, treasurer, and all other civil officers, are elective; and all the offices, except that of the agent and physician, are filled by coloured people.

The township of *Caldwell* is about seven miles from Monrovia, on St. Paul's river, and contains a population of five hundred and sixty agriculturists. The soil is exceedingly fertile, the situation pleasant, and the people satisfied and happy.

Millsburg is situated twenty-five miles from Monrovia, on the St. Paul's, at the head of tide water, where there are never-failing streams, sufficient for one hundred mills, and there is timber enough in the immediate neighbourhood for their employment.

if used for the purposes of sawing, for half a century. The town contains two hundred inhabitants.

Bushrod's Island, which separates the Montserado from the St. Paul's river, is seven miles in length, three at its extreme breadth, about five miles from Monrovia, and is very fertile. On this island are settled thirty families from the Carolinas.

In the address of the colonists at Liberia to the free people of colour in the United States, we find it said that, "Cattle, swine, fowls, ducks, goats, and sheep, thrive without feeding, and require no other care than to keep them from straying. Cotton, coffee, indigo, and the sugar cane are all the spontaneous growth of our forests, and may be cultivated at pleasure, to any extent, by such as are disposed. The same may be said of rice, Indian corn, Guinea corn, millet, and too many species of fruits and vegetables to be enumerated. Add to all this, we have no dreary winter here, for one half of the year, to consume the productions of the other half. Nature is constantly renewing herself, and constantly pouring her treasures, all the year round, into the laps of the industrious." We cannot resist the inclination to transcribe the continuation of the pleasing account of the colonists, in which they say, "Our trade is chiefly confined to the coast, to the interior parts of the continent, and to foreign vessels. It is already valuable, and fast increasing. It is carried on in the productions of the country, consisting of rice, palm-oil, ivory, tortoise-shell, dye-woods, gold, hides, wax, and a small amount of coffee; and it brings us in return the products and manufactures of the four quarters of the world. Seldom, indeed, is our harbour clear of European and American shipping; and the bustle and thronging of our streets show something, already, of the activity of the smaller sea-ports of the United States.

"Mechanics, of nearly every trade, are carrying on their various occupations; their wages are high, and a large number would be sure of constant and profitable employment.

"Not a child or youth in the colony but is provided with an appropriate school. We have a numerous public library, and a court-house, meeting-houses, school-houses, and fortifications, sufficient, or nearly so, for the colony in its present state.

"Our houses are constructed of the same materials, and finished in the same style, as in the towns of America. We have abundance of good building stone, shells for lime, and clay, of an excellent quality, for bricks. Timber is plentiful, of various kinds, and fit for all the different purposes of building and fencing."

There is also a public library of twelve hundred volumes and a printing-press which issues, periodically, a newspaper, called the *Liberia Herald*. Well may the colonists exclaim "Truly, we have a goodly heritage."

Two vessels have been already despatched since last January, to Liberia, by the Pennsylvania Colonization Society; the first,

the Liberia, Captain Sherman, took out fifty-eight; the second the Montgomery, seventy emigrants. At Norfolk, Va. another expedition will, if funds are collected, be fitted out in the autumn, by the same Society. Let the patriotic and philanthropic contribute their aid to this good work. The rate of transportation and subsistence during the passage hence to Liberia, may be estimated at twenty-five dollars for an adult, and half the sum for a person under twelve years of age.

QUACK MEDICINES.

It is a matter of regret, that several religious newspapers should lend their aid and countenance to the impositions of quackery, by advertising patent medicines. The intelligent editors ought to know, that the fundamental principle of a patent medicine is a fraud. It is an evil too of enormous magnitude in our country. Intelligent men, and especially ministers, who stand before the world as professed philanthropists, ought to exert their influence in opening the eyes of an injured community to the evil in question, and impress upon all men who value health, or who feel an obligation to its author, that when they need any thing in the medicinal way, the first thing they take should be *advice*.—*N. York Evangelist*.

Forcibly impressed with the sound sense and morality contained in the above opinion, we shall endeavour to enforce and illustrate it at this time, by some facts and reasoning, which, we believe, will not be without profit to our readers. But, before we proceed, let us ask, what would be the astonishment of the editor of the *Evangelist*, were he to be told that some of our editors of newspapers not only allow of the advertisement of nostrums, but so far connive with fraud, as to directly eulogize these compositions, on evidence, which, in any affair of direct personal interest to themselves, they would declare as unworthy of credence! Nay, still further, and we speak now with a knowledge of the facts—these same editors, some of them critics in literature, and squeamish censors of morals, who cry out quack, quack, at the idea of a short road to knowledge; and profess to hold in abomination any sentiment ever so little variant from lofty integrity—have, themselves, not only become the trumpeters of quackery, but refused to give insertion in their papers, to a temperate correction of its misstatements, coming from a known and responsible quarter. Heroical “slashers” of remote or of feeble disturbers of the social system, and voluble declaimers against contingent or doubtful evils—these exquisite sentimentalists have no compunction in countenancing ignorance, and giving currency to an imposture, at their elbow—the most usual effect of which, taking history as our guide, is to wring from the poor their hard earnings, and to convert medicable into incurable disease, with its train of domestic distresses and bereavements.

When we assert that the whole system of manufacturing and vending patent or quack medicines, is founded on fraud, and

adverse alike to science and philanthropy, we are prepared with facts to make good our assertion. In the first place, there is seldom any correspondence between their composition, as alleged by the proprietors, and their real composition. Dr. James's celebrated febrifuge powder, in England, could never be made from the specification which he on oath deposited in the office, when he obtained the patent for it. The two Godbolds, father and son, each swore to a different story respecting the *vegetable balsam* of the former. Doctor Solomon, of Liverpool, said of his *Balm of Gilead*, that it had been sanctioned by the most learned physicians of the age, that "in their analizations," they had discovered no metal except gold, "pure virgin gold, and the true balsam of Mecca."—Hence, he continues, the salubrious qualities of this inestimable cordial, and hence its preparation is the most difficult and costly of all others in chemistry. All this is notoriously false. His balm of Mecca was brandy, and his potable gold the flavour communicated by cardamom seeds.—The celebrated physicians were of his own kidney: the less distinguished, and envious ones in his eyes were, of course, those who would not be duped by his knavery. An English clergyman, a few years ago, sold by means of his agent, what he termed *Life Pills*: and what were these life pills? They were composed of red pepper. Two fellows, calling themselves *Doctors Jordan*, puffed, at a great rate, their celebrated *Balsam Rakasiri*: asserting that it was a pure genuine balsam, especially good for pulmonary consumption. When examined, this sovereign cure was found to be ardent spirit, (much stronger than brandy,) disguised by the addition of a little sugar, and a slight odour of rosemary. Another man advertised the *Malta exotic*: it was snuff, flavoured with aniseeds. An apothecary in London, sold, with no small profit, a liquid in bottles, which he alleged was the real *Bethesda Water*. It was taken from a pond in the city, and had some impregnation of the liver of sulphur. The mixture known as *Whitehead's Essence of Mustard*, has not a particle of mustard in it. The active ingredient is spirits of turpentine. These are a few specimens among hundreds of similar cases of imposture.—In the second place, the practice is fraudulent, by which, under the plea that patent or quack medicines are composed of expensive and rare substances, most exorbitant prices are asked for them; when, in fact, they are often the commonest and cheapest articles. Thirdly, free inquiry into the real properties and merits of a nostrum is prevented, and fraud indirectly avowed, by its proprietor concealing its composition. Fourthly, the publication of cures alone, and the sedulously withholding all the cases of failure or injury, from the use of such a medicine, is misleading and fraudulent. What other epithets can we apply to the conduct of a man who advertises and lauds, by every possible means, as a sovereign

cure for obstinate diseases, an article which he knows to be inert? Can we designate him by a better title, who mixes up with inert substances, for the sake of disguise, a well known medicine, and then ushers it into public notice as a discovery of his own, and as possessing a healing power over diseases, in which the experience of thousands of physicians, for centuries, had shown it to be of doubtful, if not injurious operation? Is he to be most pitied for his ignorance, or reprehended for his daring disregard of the lives of his fellow men, who proclaims and circulates, as an efficacious, and yet innocent medicine, and one of his own invention—that which careful experiments have proved to be only adapted to an exceeding small number of cases; and even in which, if it be not given with great caution, it will act as a poison? What pretensions has that impudent charlatan, to be called a public benefactor, and his medicine a public blessing, when he refuses to make its nature or composition known, so that, for one person who now buys it from him at a high price, hundreds might have the privilege of obtaining it from any apothecary in the country, for a trifling expense—if it were really found to be as beneficial in disease, as he alleges. To some one or more of the above accusations, every proprietor of a nostrum, or quack medicine, must, necessarily, plead guilty; and they who aid him by vending or eulogising it, are accessory to the fraud.

No physician could sustain himself as a man of reputation among his professional brethren, or of respectability in general society, who should dare to attempt such a course of concealment, as to withhold either the name of a medicine, which he alleges to have used with success, or the failures and occasional bad effects attending its administration. If he persisted in such concealment, he could not throw off the stigma of being a knave, and a quack; though quackery, generally, when not allied with ignorance, implies the union of knavery—a compliment, this, which we think justly merited by its editorial eulogists, whenever and wherever found.

UNSEASONABLE AND DANGEROUS PRACTICES.

AFTER a long and fatiguing walk, or laborious exercise of any kind, to throw off coat or outer garment, untie cravat, expose the neck and breast, and then sit down at an open window or door, in a current of air, in the evening.

To drink, after such fatigue or exposure, very cold or iced water; or to take iced punch, or iced cream, in place of a draught of clear river water, or that which has been exposed some time to the air.

To eat much of any kind of fruit, or any, at all, of that which

is unripe, especially in the evening; or to suppose that the evil consequences are to be obviated by a glass of wine, or cordial, or spirit and water.

To eat much animal food, or to drink liquors of any kind, under the idea of thereby removing the weakness caused by the great heat of summer.

To give to infants, or children in general, any such detestable compositions as milk-punch, wine or porter sangaree, or toddy. This practice ought to be an indictable offence at common law.

To give to infants and children any of the various quack medicines, which are recommended as cures for worms, or summer complaints, even though sold for twenty-five cents a bottle. The common causes of disease, from teething, weaning, excess or irregularity in food, extreme heat, &c. are sufficiently destructive without the auxiliaries of patent and quack medicines, old women's cures, or mothers' sweet gifts.

To sleep exposed directly to the night air, especially if it be very damp, and much cooler than the air of the day.

To have recourse to morning bitters, drams, or *antifogmatics* of any description, other than sponging the whole surface of the body with salt water, or using a tepid bath of the same.

To be tempted by the fineness of the evening to sit up till midnight, and, as a consequence, to lie in bed in the morning.

To take the usual meals, when excessively fatigued from want of sleep, unaccustomed labour, or beginning indisposition. Abstinence, or reduced diet, timely commenced, will obviate all the risks from these causes.

Hints to Mechanics and Workmen.—If you would avoid the diseases which your particular trades and work are liable to produce, attend to the following hints.

Keep, if possible, regular hours. Never suppose that you have done extra work, when you sit up till midnight, and do not rise till eight or nine in the morning.

Abstain from ardent spirit, cordials and malt liquors. Let your drink be, like that of Franklin, when he was a printer—pure water.

Never use tobacco in any form. By chewing, smoking, or snuffing, you spend money which would help to clothe you, or would enable you, if single, to make a useful present to an aged mother or dependant sister; or, if married, to buy your wife a frock, or get books for your children. You also, by any of these filthy practices, injure your health, bringing on head-ache, gnawing at the stomach, low spirits, trembling of the limbs, and, at times, sleeplessness.

Be particular in preserving your skin clean, by regular washing of your hands and face and mouth, before each meal, and of your whole body at least once a week; and by combing and brushing the hair daily.

Always have fresh air in the room in which you work, but so that you shall not be in a draft.

Take a short time in the morning, if possible, and always in the evening or towards sundown, for placing your body in a natural posture, by standing erect, and exercising your chest and limbs by a walk where the air is the purest.

If confined in doors, let your food consist, in large proportion, of milk and bread, and well boiled vegetables. Meat and fish ought to be used sparingly, and only at dinner. You are better without coffee, tea, or chocolate. If you use any of them, it ought not to be more than once in the day.

The Nervous Man.—While the nervous man is suffering from despondency, another gloomy passion settles, like an incubus, upon his soul. It is jealousy. Disposed by his melancholy feelings to shrink from public inspection, when business or duty forces him into an intercourse with a bustling and selfish world, he watches every word, and almost every look, with a strong suspicion that some insult or unkindness is intended against himself. He is ever fancying that some one is trying to injure him, or to insult him or wound his feelings. The least appearance of neglect stirs up within him the most bitter and the most desponding feelings; and especially if any of his groundless imaginations are treated with ridicule, it sends home a dagger to his heart: and even if his best friends do not listen with sympathizing attention to his oft-repeated tale of suffering, he judges them to have become his enemies.

The effect of such a morbid state of mind is to produce a gloomy misanthropy, and to fix strong prejudices in the bosom against individuals. Those in stations superior to his own, he looks upon as oppressive and unjust in their requirements, and his equals he regards as desirous of supplanting him. If he is counselled, he looks upon it as abuse; if he is exhorted to rise above his gloom and jealousy, he resents it; and retiring into himself, he broods with morbid relish, over his feelings, and cries out in the bitterness of his soul,

"There is no flesh in man's obdurate heart;
It does not feel for man."

[*Prof. Hitchcock.*]

Indolence.—Idle persons, says Burton, in his *Anatomy of Melancholy*, whatever be their sex, age or condition, however rich, well allied, or fortunate, can never be well either in body or mind. Wearied, vexed, loathing, weeping, sighing, grieving, and suspecting, they are continually offended with the world and its concerns, and disgusted with every object in it. Their lives are painful to themselves and burthensome to others, for their bodies are doomed to endure the miseries of ill health, and their minds to be tortured by every foolish fancy.

This in fact is the true cause why the rich and the great generally labour under this disease; for idleness is an appendix to nobility, who, counting business as a disgrace, sanction every whim in search of, and spend all their time in, dissipated pleasure, idle sports, and useless recreations.

THE
JOURNAL OF HEALTH.

CONDUCTED BY AN ASSOCIATION OF PHYSICIANS.

Health—the poor man's riches, the rich man's bliss.

NO. 23. PHILADELPHIA, AUGUST 11, 1830. VOL. I.

WATER, says a French medical writer, is the only fitting drink;* and this is an opinion sanctioned by the soundest authorities in hygiene and medicine, as well as by the experience of the larger number of those persons who have attained to a very advanced age in the plenitude of health. It is an opinion which we have not hesitated to express; and we may add our firm belief, that unless it be one generally entertained, men cannot hope for as much exemption from disease, and the dire effects of evil passions, as they might otherwise enjoy. We are aware that we shall be opposed on this occasion by the habitual drunkard, whose only idea of comfort is a beastly stupefaction of all his senses; by the distempered idler, whose resource from languor and listlessness is the temporary excitement of the bottle; by the hypochondriac, whose gloom is occasionally enlivened by the sparkling glass, but only to become darker than before; by the pedantic gourmand, whose palate has been accustomed to the stimulus of various wines, and who has confused notions about Anacreon and Horace—Pitt and Sheridan—patches of lore, which he jumbles up in favour of moderate tippling, with about equal infelicity to that which he displays when invoking the authorities of Burke and Adam Smith, on obnoxious points of legislation and political economy. But were our opponents still more numerous—were they to be reinforced by all the distillers and cordial makers of the land, and all to cry out in the language of their literary trumpeter, nonsense! we should, nothing dismayed, persevere in enforcing an opinion which so essentially concerns the temporal happiness of our fellow creatures. We feel the more encouraged to persevere, when we reflect that the same perverse spirit by which we are opposed on this subject, would,

* The words in the original are, "*la seule et veritable boisson.*"

with equal servility to power, and ready pandering to vicious appetite, make the same exclamation of dissent, were we to say, that pure religion is the only fitting guide for man.

Custom may be pleaded in favour of other beverages than water; but where is the custom so prevalent and powerful as that which sanctions its habitual use. Sociability has been said to be more active, and friendship warmer, at least in its professions, when men are assembled round the convivial board, indulging in the cheerful glass; but who would not prefer the spontaneous expressions of good will, and the affectionate feelings beaming from the countenance, when friend meets friend at the pure spring, and they drink of its waters, and catch inspiration from the thousand natural beauties around! If other drinks than water are said to soften rugged feelings, and introduce a placable spirit—whence, we may ask, have come that long and dark catalogue of misunderstandings converted into mistrust, jealousy, and rankling hate—of friendship severed, the strongest ties of society broken, the finest feelings outraged, miseries innumerable brought on the innocent and upright?—where but from indulgence in strong drinks—an indulgence often commenced without design of harm, and a determination to desist after a certain limit had been reached? But who shall dare prescribe what is the safe quantity of these poisons, the first glass of which is often sufficient to disturb the judgment of the inexperienced youth, and make him the tool of a profligate sharper? How can that man have any security in the suggestions of his moral sense or conscience, when an additional glass to that which he usually drinks may be enough to make him the victim of impetuous passion, or heartless and grasping avarice? Is any man safe under the influence of a power rapidly increasing at every moment the glass reaches his lips, and which seizes on its victim with a sway which, but five minutes before, would have been ridiculed with scorn? Does youth become more engaging and ingenuous, or age wiser and more abundant in prudential maxims—is the warrior better fitted for deeds of lofty emprise, or the statesman more expanded, calmer, and philanthropic in his views, when they abandon water as their habitual drink? Can we conceive of any emergency in which a man desires the free and vigorous possession of all his faculties, in which a necessary or fitting aid could be furnished by any other drink than water? What might be gained in boldness by any stronger beverage, would most probably be lost in sound discretion, and appropriate speech and action.

As far as the annals of literature can be relied on, we may safely challenge a comparison between the merits of the most enduring and admired productions of genius, by those who have been content with beverage from the pure spring; and by those

who have attempted to obtain inspiration from the product of the wine-vat or the still. To take a recent instance of contrasted works by the same author, we find that the first cantos of 'Childe Harold' were written by Byron a water-drinker, while 'Don Juan' was written by Byron a gin-drinker and tobacco-chewer. Let the latter poem be the text book of him who cries out 'nonsense!' when we advocate the cause of temperance: it will furnish him with epigram and wit adapted to the philanthropy of his feelings, and the purity of his cause.

Some well-meaning people, ignorant of the animal economy, and its mode of nutrition and means of reparation, may suppose that water is not strong enough for a person with feeble digestion, or for one who has been exhausted by labour or disease. We would reply to such, that digestion being a vital process, will only be retarded by an introduction into the stomach of vinous, or distilled, or even malt liquors; the tendency of which is to cause fermentation of the food, irregular movements of the stomach, and the too speedy passage of its contents. Whatever addition is required to the alimentary mass after it has been subjected to mastication and swallowed, is of pure fluid—that is, of water. As regards the renovation of the system, after exhausting sweats and the like discharges—nothing can be introduced with such safety into the digestive canal, and taken up with so much avidity by the bloodvessels, as pure water. The waste had been chiefly by the loss of watery fluid, and the supply must be of a similar character. No other fluid can be introduced at once, unchanged, into the blood, without danger; and in the case of wine, or ardent spirits, or malt liquors, without immediate death. Has a person been much exhausted with lingering fever—the renovation of strength and flesh must be slow and gradual; and this is mainly accomplished with most safety and success, as far as beverage is concerned, by pure water, or bland drinks having water for their basis. In indigestion and its attendant train of hysterical and hypochondriacal disorders, although perverted appetite has craved, and false theory sometimes allowed, the use of ardent spirits and wine, we have experience of the most conclusive character, that the sum of bodily comfort, in mitigated disease and final cure, is immeasurably on the side of those who adopt the watery regimen, by making water their only beverage, and using it in large quantities. There is hardly a disease incident to the human frame which has not at times been cured by the abundant potation of pure water. Exercise in pure air is of course a powerful adjuvant, and must not be overlooked; but even when this latter could not be had, recourse to the former has been completely successful. The Malvern Springs, in England, have long obtained celebrity for the cure of many obstinate diseases, especially scrofula accompanied with

sores and ulcers of the worst kind: and it is now pretty generally conceded that their efficacy depends on their great purity.*

Whatever concessions may have been made to perverted appetite and the love of variety—or whatever sway custom and fashion, occasionally sanctioned by theory, may have exercised over mankind at different times and places, we are still entirely justified in saying, that water is the only fitting drink for the preservation of health and prolongation of life; for a man's enjoying the greatest degree of bodily strength and mental vigour; for his resisting disease, and, when under its influence, of removing it; and, finally, for keeping up that equable disposition by which he can best discharge his varied duties in this world and be happily prepared for the next. Other views may be suggested by our imperfect nature, and we may sometimes, pleading its known infirmity of purpose, exclaim, that it is impossible to keep up to the observance of a law, which inculcates such rigid temperance. The reply to this shall be in the language of a celebrated divine, when he says, "Laws must not be depressed to our imperfection, nor rules bent to our obliquity: but we must ascend towards the perfection of them, and strive to conform our practice to their exactness." And again he tells us, "Were the rule never so low, our practice would come beneath it; it is therefore expedient that it should be high, that at least we may rise higher in performance than otherwise we should do: for the higher we aim, the nearer we shall go to the due pitch; as he that aimeth at heaven, although he cannot reach it, will yet shoot higher than he that aimeth only at the house-top."

ABSTINENCE.—TEMPERANCE.

GENERAL principles are best illustrated by examples. The following have been placed at our disposal by a correspondent.—

Alexander Avery, of Johnston county, N. C. is one of the two only surviving members of the congress which framed the constitution of North Carolina, in 1776. I think he is now about ninety-five years old. Twenty years ago he told me he had never been bled, nor had taken medicine in his life. His remedy for every complaint (diseases he had few,) was to abstain entirely from food until he found himself well, or had an appetite. He has sometimes fasted nearly a week. He is of a thin habit of body, and while I knew him had the appearance of a frail constitution.

Many years ago, travelling in South Carolina, I fell in with a Mr. Horry, the brother of general Horry, of revolutionary fame. He told me he was the oldest man in St. John's, Colleton, and had

* See the initial article, in our ninth number, on 'Watery Regimen.'

seen the parish buried three times over. I observed to him that he must have been blessed with an excellent constitution. He said no, quite the reverse—had his constitution been good he should have been dead long ago. I asked him how he explained that. He said he should have done as others he was raised with did—attended clubs, dinners, and hunts—but he was always compelled to take care of his health, and live temperately, while others, presuming on the strength of their constitutions, put them to trials which they could not endure. He had observed that the most robust people in South Carolina were generally the first to die.

I was lately surprised to hear a fleshy robust man give as a reason for his habit of drinking drams in the morning, that he thought his appetite increased thereby, and he was equally surprised on being told it was possible he might eat too much. He thought the more a man ate, the better it was for his health. I believe some facts and opinions that were offered, and a little consideration of his own, half convinced him of his error. Take one of the facts.

Dr. J. when sick of a fever, had prescribed to him for his diet, a gruel made by macerating, and afterwards boiling, corn bran in water, then straining and adding salt. He liked the diet, and continued it until after his health was restored. As his fever left him, he rather improved the article, by adding to each portion a little sugar, nutmeg, butter, and wine. He was surprised to find how rapidly he regained his strength upon such a comparatively meagre diet, and continued it with equal pleasure and advantage until he was able again to attend to his patients as usual, and intended to persevere for some indefinite time. Unluckily, he was invited to a dinner party, and after feasting on rich savory viands, could not, without a greater effort than he thought the occasion required, return again to his gruel.

The Rev. D. W. Kerr, a few days ago, in conversation, informed me that Sir Walter Scott reports of Bonaparte, that abstinence from food was a common remedy with him for occasional derangements of his health.

THE MIDDLE CLASSES.

AMONG what class in society, it may very properly be inquired, are we to seek for the greatest amount of health, and the fairest prospect of surviving, with the full enjoyment of the faculties, to an advanced age? We have already presented to our readers many of the materials by which a correct solution of this important inquiry is to be obtained. From these, and numerous other facts and observations, we conceive that we are

warranted in referring the greatest average amount of health and vigour to those in the medium conditions of life—in all countries the most numerous—and who, in every age, have possessed the earth. The rural classes—the decent citizens—people possessed of education and employment, but neither over-refined, nor over-worked—the farmer and moderate proprietor—the man of action and enterprise—these have always supplied the poet and the moralist with their favourite models; and it is in their ranks too, that the medical philosopher finds health and happiness best established. No false light need be thrown over the picture of simple life, to satisfy us that it is the freest from those physical and moral evils which curtail and embitter life. Even among plain and active people, it is true, there are diseases in abundance—and some too, as those dependent upon occupation or unfavourable locality, which greater wealth, or the appliances of refined arts, would readily obviate. Besides, it must be admitted as a fact well and fully established by scientific researches, that while refinement and luxury multiply and prolong many forms of disease, and predispose to others, by inducing relaxation and enervation of the vital powers, yet they are not always, in the same proportion, destructive of life. Disorders do not always kill the weakly in preference to the robust. Mere existence, without enjoyment, however, and almost without usefulness, is, often, even nursed and protected by a delicate and refined mode of life. Many a feeble infant has been kept in being only by the fostering care of its attendants. Invalids, also, who cannot muster sufficient energy of constitution to get up a regular disease, are sometimes scores of years looking about for some excuse for slipping off—and it is notorious, as a popular proverb, that when old dependents get infirm and bed-ridden, they would appear to enter upon a new lease of life.

It must not be supposed that we are so enraptured with all that is unrefined, as to see any thing desirable, either in regard to health or happiness, in those extremes of poverty and desolation,

"Where hunger swallows all in one low want,
And the original ordinance that man should sweat
For his poor pittance, keeps all passions
Aloof, save fear of famine."

We behold not in the semi-vivified barbarian, nor in the stunted mountaineer, the choicest specimens of our race—on the contrary, we are taught by our profession, as well as by the general experience of mankind, the common dependence of continued health and long life, to say nothing of the more important points of character and social happiness, upon a certain degree of comfort—the moderate enjoyment of nature's best gifts, and the temperate use of all the faculties.

PURIFYING AND DISINFECTING AGENTS.

OUR attention has been called to this subject by a small pamphlet, which has been sent to us, on the mode of using the disinfecting chlorides of soda and lime. It is a translation, by Mr. Jacob Porter, of the instructions and observations of Mr. Labarraque, a French apothecary, who has distinguished himself by his discovery of the extraordinary powers of these agents.

These disinfecting agents are chemical combinations of chlorine, with soda and lime respectively. Chlorine, when not united with any thing, is a peculiar kind of yellowish-green air, of a powerful smell, and possessing extraordinary properties. This is the purifying agent; but in the form of an air, its powers are not manageable, and hence the great advantage of combining it with soda or lime, which brings it into a convenient form for use.

The powers of these substances are no longer matter of doubt. They have been tried in so many ways, and always with success, that their efficacy is completely established. The Prefect of Police of Paris has adopted them, and issued printed instructions as to the mode in which they are to be used.

We need hardly insist on the great importance of employing disinfecting agents in our large cities, especially during the heat of summer. Every one is aware of the numerous sources of putrefaction, and unwholesome exhalations that then exist, infecting the air which the citizens are every moment drawing into their lungs. These evils, either in whole, or in part, might be removed by a judicious use of the disinfecting chlorides; and our councils, and boards of health, ought to look to the subject.

Gutters, vaults, sinks, sewers, hospitals, almshouses, docks left bare at low water, ships' holds, &c. might all be more or less disinfected by a proper use of these chlorides. Suppose the disinfecting arrangements cost a city, New York or Philadelphia, annually a thousand dollars, and they saved ten thousand dollars worth of lives, would not our citizens consider their capital as well invested?

The chloride of soda, which is liquid, is more expensive, and more powerful than the chloride of lime, which is in form of a white powder, and hence the former is applicable to disinfecting operations on a small scale. They are both used, mixed with more or less water, according to the intention in view. If a body is to be preserved before burial, add about a pint of the concentrated chloride of soda to a bucket-full of water, and cover the body with a sheet dipped in this solution, which must be sprinkled occasionally over the corpse. Or if the chloride of lime is employed, make a mixture of about a pound of the chloride with two buckets-full of water, and proceed as before.

For Vaults, take two ounces of the chloride of lime to three

or four pints of water, and sprinkle from time to time, by means of a watering-pot.

To preserve the health of workmen employed in common sewers, a pound of the chloride of lime should be dissolved in three buckets-full of water, and a bucket-full of the solution should be placed by the side of the workmen, to be employed by them in washing their hands and arms, and moistening their nostrils, and for sprinkling on the filth.

For Ships, take a spoonful or more of either chloride, add it to a bottle of water, and sprinkle the solution in the hold, and over the decks.

For purifying offensive Water, mix it with the chloride of lime in the proportion of one or two ounces of the latter to about sixty-five gallons of the former. After being thus disinfected, the water must be exposed to the air, and allowed to settle for some time before it can be drunk.

Mr. Labarraque's discovery was so highly thought of in France, that the Montyon prize of 3000 francs (\$600) was awarded to him. We conclude by asking, whether the functionaries who have charge of the police of cities ought not to attend to this important subject. Let them look into the evidence and decide for themselves. If they find the facts to warrant the high opinions given of the powers of these chlorides, they are bound, as guardians of the public health, to employ them. The pamphlet of Mr. Porter, which has given rise to our remarks, will be found a convenient manual of directions for their use, and as such we recommend its perusal, not only to persons in public situations, but to private families.—The mistakes in the translation, though vexatious to the reader, are not often practically misleading.

COLD WATER.

AN individual, when exhausted by exposure during a season of intense heat, and the perspiration is streaming from every pore of his body, if he take a large draught of cold, or iced water, is liable, very generally, to be seized with violent cramp of the stomach—terminating in immediate, or very speedy death.

This circumstance, we are told, and by many from whom a more accurate examination of facts was to be expected, is sufficient to prove that the use of water, by itself, is attended, during warm weather, with the most imminent danger, and should, therefore, be cautiously abstained from. By this kind of reasoning, we have little doubt, men have been actually frightened into the use of ardent spirits; and have been induced, by degrees, to become confirmed drunkards from the powerful motive of self-preservation.

The fears, however, which have been excited by unreflecting and interested persons, on the subject of water-drinking in warm weather, are altogether groundless. With proper precautions as to the temperature at which it is drunk, pure water may be made use of at every season, and under almost every condition of the system, without any fear of its producing injurious consequences.

It is to be recollected, also, that all the sudden deaths which occur during seasons of uncommon warmth, are not produced by drinking cold water: many result from the action of the sun's rays upon the system, producing apoplexy, or that disease of the brain termed sun-stroke; and not a few, also, proceed from the combined influence of heat and intemperance.

The bad effects which have been referred to the use of water during summer, depend upon this fluid being drunk of a very low temperature, at a time when the body, from exposure to intense heat and fatigue, and from the profuse perspiration with which it is bathed, conjoined in the majority of cases with the effects of habitual intemperance, is unable to withstand the shock imparted to it by the sudden application of cold to the stomach. Under the circumstances here referred to, any fluid of a low temperature,—even exposing the body to a draft of cool air, immersing it in a cold bath, or entering a cool and damp apartment, as a spring or ice-house, or a cellar,—will produce pretty nearly the same effects as a draught of cold water. Water, however, but a few degrees below the temperature of the atmosphere, let it be observed, may be drunk with perfect impunity.

General warmth, and even heat of the body, not continued so long as to produce exhausting sweat and languor, enables us to resist cold better than if the body had been of a common or low temperature. But the case is different when the heart and blood vessels, the skin and stomach, have been long and much excited; they are then feeble, and unfitted to resist the depressing power of cold. The risk is still greater if the excitement be in one part or organ, and have lasted so long as to enfeeble its function. This part may well be represented by a burned skin, which has become red, tender, and inflamed. Sudden cold to such a part kills it, and produces the most painful sensations. The stomach of a man habituated to ardent spirits, and still more of the professed drunkard, is in this condition—it is red, its vessels are turgid and easily killed at once by the shock of cold. His nervous system, also, has been so exhausted by continued excitement, that it cannot react under a depression which, in healthier and temperate persons, would be productive of but slight inconvenience.

The bad effects of cold water imprudently drunk, may be promptly obviated by warm bathing, and free potations of water as hot as can be well swallowed.

Sun-stroke is an excessive action of the bloodvessels and heart, and a gorged state of the vessels of the brain, or liver, simulating apoplexy, or malignant fever. Instinct, sanctioned by experience, here points out the propriety of affusions of cold water over the now hot, and, to the hand of another person, burning skin.

To avoid every species of danger from the use of water, which we insist is the only fluid fitted for the ordinary drink of man, it is merely necessary to observe carefully the following simple rules.

1st. To abstain totally from the use of distilled spirits, especially during the summer.

2d. To avoid all unnecessary fatigue.

3d. To expose the body as little as possible to the action of the sun.

4th. To draw the water from the pump, or well, and allow it to stand exposed to the air at least three hours before it is drunk.

5th. To drink but a small quantity at a time.

6th. To drink, when it can be obtained, river water, which, at this season, is always safe without ice.

By an adherence to these rules, particularly if what is drunk be slowly swallowed, besides avoiding all danger, it will be found that the thirst will be much more effectually quenched than by larger draughts of the coldest water.

WORKING IN LEAD.

THE importance of preventive means against the poisonous influence of lead, will be evident, when we reflect on the great number of workmen, in different trades, who handle this metal, or are exposed to the dust or vapours from it, in manufactories. A late work,* of high character, which we have just received from Europe, enables us to point out, in a satisfactory manner, the requisite steps to be pursued for guarding against the deleterious effects of this metal, by painters, potters, glaziers, printers, and founders, who handle lead, either alone or in combination; and by manufacturers of white and red lead, and miners, who are exposed to the additional danger of its vapours.

By all, the utmost regard to cleanliness must be paid—a point too often neglected. In proof of its importance, Mérat observes, that he knew a potter who contracted the lead colic in early life, when he was accustomed to go about very dirty; but for thirty years after, he had not any return of it, in consequence, simply, of a scrupulous attention to cleanliness. To secure its observance, the hands and face should be washed different times in the day, the mouth frequently rinsed, and the hair combed morning and

* A Treatise on Poisons, in relation to Medical Jurisprudence, Physiology, and the Practice of Physic. By Robert Christison, M. D. Professor of Medical Jurisprudence and Police in the University of Edinburgh. London. 1829.

evening. Frequent bathing of the whole body in water, of a temperature which shall depend on the season, is of great consequence with a view to cleanliness; and provision should be made for baths, by the heads or proprietors of establishments in which lead is employed. The workmen should never take their meals in the workshop; and before eating they should wash their hands and lips with soap and water, and brush out all particles of dirt which may have lodged under the nails. It is also of some moment that they breakfast before going to work in the morning.

Derangements of the digestive organs should be watched with great care. If they appear to arise from the poison of lead, the individual should leave off working with the very first symptom, and should take some medicine, such as castor oil.

The nature of the diet of the workmen is of some moment. It should be, as far as possible, of a nutritive and digestible kind. Mérat condemns, in strong terms, the small, tart wines generally used by the lower ranks of his countrymen. They constitute a very poor drink for all artizans; and are peculiarly ill adapted to those who work with lead, because, besides being at times themselves adulterated with that poison, they are apt also to disorder digestion by their acidity. The same remark applies to cider. Beer is to be preferred. It is, we believe, a fact familiar to those concerned in lead manufactories, that the drunkards are those among the workmen who are most apt to suffer from the poisonous effect of the metal.

There is some reason to believe that the free use of fat, and fatty articles of food, is a preservative. De Haen was told by the proprietor of a lead mine in Styria, that the work-people were once very liable to colic and palsy; but that by changing their diet, and eating a good deal of fat, especially at breakfast, they were exempt from these diseases for three years. At Osterhout, near Breda, there had not been witnessed a single case of lead colic in the course of fifteen years, among a great number of potters; this immunity was attributed to their having lived much on cheese, butter, bacon, and other fatty kinds of food. It is further stated, that at the lead hills in Lanarkshire, the English workmen who live much on fat meat, suffer less than Scotchmen, who do not consume it.

The working clothes should be made, not of woollen, but of strong compact linen, and should be changed and washed at least once, and still better twice a week, and should be worn as little as possible out of the workshop. While at work, a cap of some light impervious material should always be worn.

The workshop should be spacious, and both thoroughly and systematically ventilated; the external air being freely admitted when the weather will allow, and particular currents being established, by which floating particles are carried through the

workshop, in certain invariable and known courses. Miners, and others, who work at furnaces in which lead is smelted, fused, or oxidated, should be protected by a strong draught through the furnaces. Wherever furnaces of such a construction have been built, the colic has disappeared, while it continues to recur where furnaces are still used of the old, low-chimneyed form. Manufacturers of litharge, and red lead, used formerly to suffer much in consequence of the furnaces being so constructed as to compel them to inhale the fine dust of the oxides (or calcined metal.) In drawing the furnaces, the hot material is raked out upon the floor, which is two or three feet below the aperture in the furnace, and the finer particles are therefore driven up and diffused through the apartment. But this obvious danger is now completely averted by a subsidiary chimney, which rises in front of the drawing aperture, and through which there is a strong current of air attracted from the apartment—the hot material on the ground performing the part of a fire.

In white lead manufactories, a very important and simple improvement has been effected of late in some places, by abandoning the practice of dry-grinding. In an extensive white lead manufactory at Portobello, near Edinburgh, the whole process, both in preparatory rolling, and ultimate pulverising, is performed under water, or with damping; and to this precaution, is, in a great measure, imputed the improvement which has taken place in the health of the workmen, and their superior immunity from disease, over those of Hull, and other places, where the same precaution is not taken. The only operation now considered dangerous at the Portobello works, is the employing of the drying stove, and the packing of the white lead in barrels; and the dust is then kept down as much as possible by the floor being maintained constantly damp.

By these precautions, and by care being taken to make the workmen wash their hands and faces before leaving the works for their meals, and to administer a brisk dose of castor-oil on the first appearance of any complaint of the stomach or bowels, the manufacturer succeeded in extirpating the colica pictonum (lead colic) entirely for several years. Last year it appeared again to a limited extent among the work people, apparently in consequence of the rules as to cleanliness not having been so carefully enforced.

UNRIPE FRUITS.

WHEN man praises the country at the expense of the city, and contrasts civic with rural life, to the disadvantage of the former, he but gives utterance to that love of nature and of natural beauties, which is never entirely erased from his mind. But a

person who assumes for the one all virtue, real happiness, and health, and can see nothing in the other but vice, misery, and disease, is evidently echoing the dreams of poesy—not speaking from his own observation. A part of this Arcadian reverie consists in praising the robust and vigorous frame of the countryman and farmer—their disregard of all the usual precautions of health, and the impunity with which they expose themselves to the common causes of disease. We have ourselves lived in the country, and associated with farmers and their families; and in the early part of our professional career had occasion to see much of them: and we know full well, that a rural population, so far from claiming exemption from disease, acknowledge and feel sorely its withering influence. Catarrhs and rheumatisms in the winter and spring months, bilious colic, inflammatory bilious, and remittent fevers, and intestinal diseases, in the summer and autumn, are of frequent occurrence among them—not from the nature of their occupation, or laborious industry, though this sometimes comes in for a share, but from their neglect of common prudential maxims. A man who works hard in the harvest field all day, and gets drunk by night, or, even when sober, who throws himself down under a tree, or on the grass, who drinks much cold water, or eats a hearty supper of pie, or cucumbers, will often be awoken in the night with all the pains and horror of bilious colic. As the season advances, if he expose himself in the night to dampness and chill, after hard labour in the sun during the day, or continue to indulge his appetite for all kinds of fruits, or drinks fresh cider, he will be seized with remittent, or intermittent fever, and the evils in their train. He has not the iron frame that poets, or city closet-writers would fain attribute to him—he may be exempt from nervousness and hypochondriasis, and many ailments so common in the city—but, on the other hand, he is more liable to inflammatory and violent diseases, which, if not arrested, will speedily kill. Indigestion is not, however, by any means unknown to the country population: it is generally brought on by excess in the use of gross food, and indulgence in ardent spirits, or fermented liquors.—The worst case of gout we ever witnessed, was in a farmer—a New York farmer, who had acted on the belief, that he could eat of every thing, including his sliced cucumbers.

As to the children in the country, they are in greater proportion than those in town, subject to worms, and the concomitant disorders of indigestion, indicated by a protuberant abdomen and sallow visage: convulsions and brain fever will sometimes vary the scene. These children suffer from the trashy fruit, ily cooked vegetables, and the cucumbers which they devour—not so much as city children would do, because they take more exercise, and do not load their stomachs with such a variety of

cakes and condiments as these latter; but still, they do suffer seriously and dangerously, and not seldom die by their thus making a free port of their stomach.

It is very pretty to talk of fruits as the gifts of nature, which, as meant for man's refreshment, cannot, we are told, be injurious.—But people ought to define what they mean by fruit. If it be the matured production of a tree or shrub, in which the saccharine matter is properly evolved and distributed through the pulpy matter, which has itself lost its early tenacity; in other words, if it be ripe fruit they mean, we can see no objection to moderate eating of it. But if they libel the worship of Pomona to such a degree, as to call early green apples and pears—little shrivelled peaches—water melons without a particle of saccharine juice in them—plums as hard as bullets—fit offerings at her shrine, and suitable food for either a rustic or civic population, why then we would condemn these immature dietists—to eat what they recommend. As well might we insist on the consumption of darnel, because it grows with nutritious grain, or of ergot, because it is part of the rye, as talk of such vile trash as half the fruit which is hawked about being fit food for any animals except swine; and they will give many an extra turn after a meal of it.

We have recently had occasion within a period of twenty-four hours, to prescribe for the sufferings and disease induced in three persons—one a robust countryman—the others two females, from eating cucumbers.—These cucumbers are the productions of nature, forsooth—so is the other plant of the same family, from which we extract one of the harshest and most powerful of drugs; and must we eat it too?—"So many eat them with impunity."—There is not one out of twenty of these alleged exempts who does really escape their evil effects. Inquire into the state of their digestion for forty-eight hours—look at their skin—ask how they sleep—unless you happen to lie in the same room with them, and then their tossing, and moaning, and talking in their dreams, will be a sufficient reply; and you will find that these boasted omniverous bodies are real sufferers to an acquired and vicious taste, in the gratification of which they neither gain nourishment, nor natural refreshment, nor strength.

In fine, it may be safely affirmed, as a general principle in dietetics, that no person, whether gentleman or clown, farmer or townsman, miner or sailor, woman or child, can eat with impunity, much less with advantage, vegetable matters which have not been softened and changed by culinary processes; nor fruit which has not acquired its ultimate degree of maturity in flavour and softness, or which has not undergone a somewhat analogous change by the action of fire, as in boiling, stewing, roasting, and the addition of sugar. The exceptions which might be alleged in

favour of lettuce, cress, and celery, are not to the point, since they are not used as articles of nutriment, and are, at any rate, prone to disorder those persons who have weak digestions. And then again, be it remembered that the eating of ripe fruit does not imply the necessity of swallowing the skin and stone, or seed, as many are in the fashion of doing. Certain it is, to say nothing of the labour to which the poor stomach is put on the occasion, nature never intended those parts of the fruit to be eaten; the one, is an external covering for the purposes of protecting the nutritious part proper—the other for perpetuating the plant.

STONE BLIND!

SOME of our friends wish to know our opinion respecting the wonderful cure of blindness narrated in the Lisbon Testimony, lately published in this city. They think that the chain of evidence is incomplete—nothing having been said of the nature of the disease or its prior treatment—nor is any attestation of the case furnished by a medical man. They ask whether it is not a common thing, in inflammation of the eyes, for the patient to keep them *closed*, as were those of the girl in Lisbon; and whether this closure from intolerance of light implies blindness, and especially stone blindness. They tell us that the unfortunate persons whom they have seen characterized as stone blind, had no pain in their eyes, and could turn these organs wide open to the sun or a candle, without any sensibility of the nerve of vision, or the slightest winking. In reply to these remarks we would observe, that we have prepared an article on this subject, which we are compelled, for want of room in the present number, to postpone to our next. In the mean time, we would remind our friends that, perhaps the case in question is of the nature of those detailed by the renowned surgeons, Burhnius and Kirkringius; and that the treatment, the secret of which was supposed to have perished with them, may have been revived by that singularly inventive genius who calls himself the proprietor of the Panacea.

Both Burhnius and Kirkringius assured their contemporaries, that they possessed particular medicines, by which they could restore the eye after it had been burst or cut open. It seems that Burhnius claimed the honour of being the original inventor of the art of restoring eyes: but that Kirkringius studied and laboured of himself, and finally succeeded to find it out without any obligation to this same Burhnius. If two Europeans could, unassisted, make this discovery, why should not an American genius be equally successful? Who shall be so envious as to gainsay whatever an eulogist of Mr. Swaim shall advance in favour of his

skill in these matters, especially when we have been called upon to credit much more wonderful things of him. If there be any such incredulous and envious persons, (for the two mean the same thing, in quack logic,) we trust that Mr. Swaim will cover them with merited confusion, by repeating the demonstrations with which Kirkringius was wont to amuse his friends. "It matters nothing to me, (says this voracious surgeon,) whether the eyes be black, brown, or gray; bring me what animal you please, I shall cut the eyes open, squeeze out all the humours, give him back to you as blind as a mole, and yet restore his eye-sight in a very little while. I have done it often for fun, and have done it three times on the same dog." Whoever among our readers doubts this, ought to be condemned to a belief in the *stone blind* case, as set forth by Mr. Armand Theophilus Donnet, in the "Testimony from Lisbon."

CAUTION.—Among the many other impositions of quackery by which our city is disgraced, is a fluid at present offered to the public, purporting to be a specific for the bowel complaints of children. This fluid is composed of water, of a preparation of opium, and in many instances, if not in all, of black pepper. We think it necessary to warn parents against giving this pretended specific to their children, for the following among many other reasons. 1st. The extreme caution necessary to be observed in administering opium, or any of its preparations, at an early period of life—some children bearing a comparatively large quantity without injury; others being destroyed by a portion much smaller than would in general be suspected.* 2d. Because opium, or its preparations, are not adapted to every period or case of bowel complaint occurring in children—in some being highly injurious. And 3d. Because, even if the fluid referred to were beneficial in certain cases, the price demanded for it (25 cents) is an imposition upon the public—the actual value of the ingredients in each phial not being more than a few cents.—By an attention to the hints which we have presented in our second and twenty-first numbers, parents have it in their power to prevent, in most instances, the occurrence of the bowel complaint, to which, in summer, so many children annually fall victims—while by their neglect the best directed means will in general fail in its removal.

* In one case, in particular, in which a single dose of the pretended "remedy for bowel complaints" was given, it produced all the symptoms which ordinarily result from an over-dose of laudanum.

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THE
JOURNAL OF HEALTH.

CONDUCTED BY AN ASSOCIATION OF PHYSICIANS.

Health—the poor man's riches, the rich man's bliss.

NO. 24. PHILADELPHIA, AUGUST 25, 1830. VOL. I.

THE present age, among its other characteristics, is distinguished for its rhetorical homage to Beauty, and at the same time a practical neglect of most of those observances which constitute the most grateful offering at her shrine. We can scarcely open a book in which female beauty and loveliness are not portrayed in colours "both glowing and bright:" they are favourite themes with the poet and the novelist; the sonneteer for a magazine, and the contributor to a lady's album, are absolute cyphers when forbidden to make them the subject of their song. We all, as it would seem instinctively, join in chorus to their strain of eulogy, and yet, by a singular contradiction, we all sanction, if not admiringly, at least by quiet assent, the mal-practices of education, and the absurdities of fashion, by which the waving outline of the human figure is exchanged for an alternation of straight lines and unseemly projections; and the limbs, no longer agile and graceful, are made to move with the stiff precision of a drill sergeant, or an automaton chess-player.

Without freedom of movement, there can be no grace, and of course no beauty, at least none of that harmonious combination of features and proportion in form, which constitute the only permanent corporeal attraction. Let us take the familiar, and, alas! often fatal fashion of tight lacing, for example, and we shall find in it alone a confirmation of this principle. The effect of a band drawn round the chest, so as to prevent its full expansion, at the moment when we inspire or take in air to breathe, is necessarily impeded freedom of the circulation of the blood, and especially of that in the superficial vessels under the skin. Of course the complexion suffers; it being at first of a deep unnatural red, and afterwards of a pallid and dingy hue. The features are also in a measure distorted: for, unavoidably, when the breathing is irregular, the rostrils are

thrown into more frequent and hurried action; or if the air be inhaled through the mouth, the lips contract unpleasantly: the eyes at the same time have a staring expression, and a fullness, if not actual projection—all foreign to the natural countenance. If these are some of the effects of a single band, or girth, round the waist, how much greater must be those from inclosing the entire chest, and even trunk of the body, in tight corsets. The unavoidable discomfort, if not actual pain, produced by this means, necessarily gives to the wearer an air of constraint, ill-disguised by an occasional formal smile, or a forced tittering laugh. A female tightly laced, will have, in despite of all her exertions to the contrary, an affected, if not suffering countenance—she cannot possibly, in this state, exhibit that lively play of features, and ingenuous expression of face, which she could do without effort at another time, as when in her light morning dress, for example. Every change of emotion, however transient, is promptly followed by a change in respiration, marked either by more frequent movements, or greater expansion of the chest; but how can an emotion be indulged in, or how receive its appropriate expression, if the sides of the chest be pressed in, as if with iron. If the feeling be expressed in words, without its emanating from the mind, or if its expression be smothered, the effect is either ridiculous or painful. Even the sigh which follows suspended attention, and forgetfulness to breathe, as when a person is in a reverie from pleasurable contemplation, or from grief, must, with the corseted lady, be broken into half sobs, or panting. It is very difficult, if not impossible, for her to dilate her chest sufficiently to allow of that full and rather hurried respiration which constitutes sighing.

There is another kind of constraint to which the countenance is subjected in youth of both sexes, but more especially in females: it is that imposed by the artifices and absurdities of fashionable life, in which it is thought unbecoming to display any vivid emotion, or to be betrayed into even the slightest deviation from apathy to all surrounding objects and persons. The features are required to be of as monotonous an expression as possible; and this implies a forced and prolonged inactivity of the muscles of the face, which by their movements give rise to its expression, and which by long disuse become, finally, as powerless in the performance of their peculiar function, as are the muscles of limbs, which do not move, of theirs. We can readily conceive how unfavorable this formality, and final tameness of feature, must be to beauty. We suspect, however, that it is in a measure the consequence of the vicious style of dressing by which, as the chest is not allowed to expand, nor the limbs to move with the freedom required for appropriate gesture, the movements that ought to accompany mental emotion, or excitement, cannot be ex-

cuted—of course the emotion itself, no matter of what kind, is irksome to the one who indulges in it, and painful or ridiculous to the person who is a witness of it. Hence, a quiescence of feature, and final apathy of expression—an almost waveless calm, which, with a large fashionable tribe, is thought so becoming. But not only is beauty injured by such unnatural constraints; the health also suffers from this imperfect discharge of important functions; as we see in the disorders of the brain, heart, and lungs, to which the votaries and apers of fashion are often victims.

So far we have spoken only of the injury done to the beauty of the face. The most important topics for animadversion and advice, connected with beauty of form, and graceful ease of movement, remain to be discussed on a future occasion, when we shall avail ourselves of the valuable work of Mr. Duffin, Surgeon, of London.* We can, in the mean time, with some confidence recommend a perusal of it to those of our readers, and we presume the number to be large, who are interested in the elucidation of a subject so important, not only to the health of the younger members of their families, but to their own peace of mind, as parents and guardians.

THE INDICATIONS OF LONGEVITY.

HUFELAND, in his celebrated work on the means of preserving health, presents the following *beau ideal* of a frame destined to longevity.

Let me now be permitted to delineate the portrait of an individual destined to long life. He has a well-proportioned stature, without, however, being too tall; but rather of the middle size, and tolerably thick set. His complexion is not too florid: too much ruddiness, at least in youth, is seldom a sign of longevity. His hair approaches more to the fair than to the black; his skin is strong but not coarse. His head is not too large—he has prominent veins on the limbs, and his shoulders are rather round than flat. His neck is neither very long nor short—his stomach does not project—and his hands are large, but not too deeply cleft. His foot is rather thick than long, and his inferior limbs are firm and round. He has a broad arched chest—a strong voice, and the faculty of retaining his breath for a considerable time without inconvenience or difficulty. In general, there is a complete harmony of proportion among all parts

* The Influence of Modern Physical Education of Females in producing and confirming Deformity of the Spine.—New York, Chas. S. Francis, 252 Broadway Munro & Francis, Boston, 1830.

of the body. His senses are good, but not too delicate—his pulse is slow and regular.

His stomach is excellent—his appetite good, and digestion easy. The joys of the table, in moderation, are to him of importance—they increase the vigour of his system, and tune his mind to serenity, while his soul partakes in the pleasure which they communicate. He does not, however, eat merely for the sake of eating—but each meal is an hour of daily festivity—a kind of delight, attended with this advantage, among others, that it rather increases than diminishes his riches. He eats slowly, and has not too much thirst. An insatiable thirst is always a sign of rapid self-consumption.

In general, he is serene, loquacious, active, susceptible of joy, love, and hope,—but insensible to the impressions of hatred, anger, and avarice. His passions never become too violent. He is fond of employment, particularly calm meditation and agreeable speculations—is an optimist, a friend to nature and domestic felicity—has no unbounded thirst after the honours or riches of the world—and banishes all unnecessary thoughts of to-morrow.

GYMNASTICS *versus* HYPO.

IN the following lively article, from a correspondent, which we have somewhat pruned, our readers will find a repetition of advice which we have more than once urged them to adopt, and to which we hope their attention will now be forcibly recalled.—

What friction is to iron, exercise is to the body and the mind. As the former will become rusty and decay without use, so the latter will become diseased without sufficient exercise. How many pains and dollars and disappointments might have been saved, if patients, instead of going to *Doctor Bolus*, had only taken, three times a day, half an ounce of common-sense, with *quantum sufficit* of gymnastics.

Before I relate the confessions of one who was pretty far gone with the *hypo*, let me attempt a definition of the term *exercise*. In our attempts to induce indolent mortals to make a trial of this most valuable recipe, common sense and gymnastics, *secundum artem*, a difficulty has been experienced in the patient not distinguishing properly between exercise, and labour carried to fatigue. Avoiding all tiresome disquisitions, our idea of exercise may be illustrated by the simple motion of opening and shutting the hand. Give to the several muscles of the body a lively pleasant action, similar to that of the muscles of the arm, in the action of opening and shutting the hand, and you then have exercise; but if this action of the whole frame is too violent, or is continued too

long, it becomes labour, and ends in fatigue. A man may labour and become quite fatigued at many employments, and yet not be exercised, as in the case of the tailor and the blacksmith.

But to the case of the *hypochondriac*.—This individual, from a variety of causes, became exceedingly depressed in mind; his vigour, mental and physical, gave place to listlessness and lassitude,—a very *ennui*: he sought repose late at night and found it not, and he tarried long on his couch in the morning, and rose with fatigue; he spent the day in, sauntering from place to place in search of desultory amusement, and returned with languor; he tried to read, but found nothing interesting but lying puffs and equally veracious affidavits in favour of quack medicines, panaceas, and catholicons; in a word, he lost his common sense and found a morbid quackish sense; he took ‘certain cures’ for the incipient stage of dyspepsy, and found himself affected with—alas! a host of symptoms of all sorts of disorders; he went to sleep to dream of elysium, and had visions of pandemonium; he was, on a cloudy day, beset with demons black and blue; visited by spirits brown, white, and gray,—all these combined, filled him with present fears, and with imaginations of future evils still worse; from which he sometimes found relief in a flood of womanish tears.

It was in this state that he was met by a friend who sympathised with him, and soothed his mind into a tranquil state. This person informed him, that he had, two years before, been in a very similar condition, and advised him to try a quantity of common sense and gymnastics, two or three times every day. By administering a portion of kind words, with a spice of flattery, and a goodly proportion of reasonable and sympathetic counsel, he was induced to make trial of the remedy. He began with a good resolution, and very soon experienced much benefit; so much, that in a fortnight he was like a man in another world; or, as the domestic dame said of her pigs, after she had fed them on corn and brimstone, they were “*quite another kind of creters*.” Action and exercise made him well. One thing, however, it is proper to observe; he began with too violent a degree of exertion, so much so, that the muscles of the breast and arms were as sore for a week as if they had been beaten with sticks; he, however, persevered, and acquired strength of body, animation of mind, courage, and mental vigour. While in his former state, he complained of a *confusedness in his head*, and found his memory very seriously affected. Now the difference is very great; his memory is restored, and even stronger than before; his mind is active, his temper more uniform and cheerful, even when his *purse* is very slender—a circumstance, all must admit, no way favourable to cheerfulness.

Oh! Messrs. Editors, if you could only persuade a goodly num-

ber of our citizens, young and old, rich and poor, male and female, to put in practice this simple prescription, there would be less need of going to the springs, or to the falls of Niagara "*for the benefit of their health.*" Health, sirs, is the twin sister of contentment, and you need not travel far to find them both; if they will not come and dwell within your own bosom, you may as well save your travelling expenses to provide for your funeral rites.

It may not be unprofitable to observe, that the converted *hypochondriac* now really enjoys life; and has done so for many months, and some long years. In a word, he has adopted, both for the health of the body and of the mind, the laconic answer of Demosthenes, as to the three essentials to oratory,—action! action! action! Only be cautious to preserve an equilibrium of action between the body and the mind, and all will be well from the "crown of the head even to the sole of the foot." With this, as a leading principle, he rises early in the morning, even before the sun has had a chance to peep into his bed chamber—applies then to every part of his surface a good stiff brush, with a quick motion; next sets about his lustration, dealing the water liberally, even to the furthestmost parts of the body; and, finally, goes to his *brickbat operation*; that is, he takes a brick in each hand, stretches his arms to the full, in a horizontal position, and throws them back as far as he can. This motion opens his chest, allows a full supply of air to enter every cell in the lungs, promotes his appetite for breakfast, and, it may be added, as a consequence, prevents that fashionable complaint *dyspepsy*. These methods and motions are put in operation during the day, as often as occasion may require, or any approach of that foul fiend *ennui* may render necessary. Though it is seldom, except on a very hot day, that he needs it more than twice; at any rate, three times a day will be sufficient for the sedentary. By the above process this converted *hypochondriac* is now a uniformly cheerful, good-natured, healthy, middle-aged man.

Melons.—From the great amount of sweet or saccharine matter contained in the juice of the melon, when fully ripe, it might be supposed to rank among the most wholesome of our summer fruits. That both the water and cantaleupe melons are refreshing, and may be eaten in moderation without the least inconvenience, we know from experience. But it must, at the same time, be recollected, that the pulp in which the saccharine juice is contained, particularly of the water-melon, is very difficult of digestion. Hence, when melons are eaten before they are perfectly ripe, or are indulged in to an immoderate extent, especially after a full meal, or late in the

evening, they produce distension, pain and irritation of the stomach, or affections of the bowels of a very serious character. To partake of them, therefore, in moderation, at those periods of the day when the stomach is not already loaded with food, and to abstain from them for several hours previous to retiring to rest at night, are important cautions with respect to their use. The dyspeptic and gouty should erase them entirely from their list of eatables.

Many partake of melons without any restriction as to quantity, believing that all inconvenience resulting from eating of them too freely, may be prevented by a draught of ardent spirits or a glass of wine. This supposition is, however, incorrect. The stomach goaded in this manner to the performance of a task beyond its natural powers, invariably suffers—the injury it sustains being often of long duration—sometimes even fatal.

FASHIONS OF BATHING.

THE fashions of bathing are nearly as diversified as languages and costume. In Russia and northern Europe, the people, after undressing in an anti-room, in which the air is above blood-heat, step then into the bathing-room proper, of a still higher temperature; here they are thrown into a profuse sweat by the vapour disengaged from water poured on heated shot or stones: after this, for the sake of contrasted sensations, they will have bucketsful of cold water poured over them, and sometimes give their skin a good switching with birch twigs. The Turk, after undressing in an outer hall, lighted from above, and watered by a fountain, walks into an inner room, heated by furnaces and flues beneath; he then reclines on an estrade or elevated bench, and has his skin, which is by this time in a copious perspiration, well rubbed, or rather scrubbed, by an attendant, armed with a horse-hair bag, who also stretches his limbs, cracks his joints, and kneads his flesh; sitting up, he next receives a liberal lathering, over his head and face, of perfumed soap, and, finally, washes himself well at one of the side basins in the room, which are supplied by means of spouts with both hot and cold water, so that he may have this fluid of what temperature he chooses. The Persian, rather more of a dandy, prefers to all this lathering and *shampooing*, subjecting himself to an artist, as the French would call him, who stains his beard and hair black, the nails of the toes and fingers of a deep red, and the whole of the feet and hands of a yellow colour, by different preparations of *henna*. Not less than two pounds of this colouring paste is sometimes used on one exquisite; and an hour or two spent in the operation.

In the East, generally, the women are passionately fond of bathing, and have almost daily recourse to it. The bath is their coffee-house for news and opera for enjoyment—here they will pass hours, sometimes reclining on a couch, having their limbs and bodies gently rubbed by the hands of female slaves—and, at other times, sipping coffee or sherbet, and discussing characters—that is, talking scandal.

In western Europe, the modes of bathing are tolerably various, but none of them are productive of the luxurious ease of the Asiatic, or the high excitement of the Russian bath. The English prefer, in general, to swarm to the sea-coast in the summer, where, by the aid of bathing machines, some of which slide down an inclined plane into the water, while others are floating out at some distance from the shore, they can either take a bath quietly and alone in the former, or have a little more splashing, noise, and bustle in the latter. In either case, they may pass out of their bath and disport themselves in the open ocean. The comfort, in all these cases, consists in the quiet undressing in a small room, which forms an integral part of every machine, and the leisure dressing and resting one's self, in place of hurrying to one's lodgings, dripping, and sometimes chilled, and withal exposed to the gaze of the company who frequent such places. Among those who prefer bathing on the beach, one may hear sundry discussions about the comparative advantages of jumping in head foremost, or stepping in slowly. This latter is generally done with a kind of up foot movement, not unlike what we should suppose the dancing of a bear to be.

In France and Italy, the inhabitants are fond of warm bathing, which they can enjoy at the numerous thermal springs of those countries. They make also great use of douches or spout baths, which are so constructed as to allow of a full stream of water of the desired temperature, to be poured either upwards, laterally, or downwards on any part of the body. At some of the springs they have mud baths, in which a patient can plunge a limb, or his body, if he choose, up to the chin. The vapour extricated from very hot springs is sometimes collected in a room, so as to furnish a natural vapour bath, or in a small case just large enough for a limb or rheumatic joint to be introduced. In the hot baths in the island of Ischia, near Naples, we have seen patients, as well of the higher classes as those from the hospitals, labouring under different diseases, in almost every variety of posture, for the purpose of receiving either a douche or partial vapour bath.

In regard to the duration of a bath, equal diversity of opinions and practice prevails, as in the other circumstances connected with bathing. Some will time their immersion to a half second, with all the precision and anxiety that could be felt and evinced

by a sportsman for the arrival of his favourite horse at the judge's stand: others lay themselves down very quietly, if the water be warm, and take a good nap. The Swiss would seem to be the most luxurious in this respect: at Baden and Pfeiffer they pass five or six hours in the bath: but the pleasantest fashion is that adopted at Leuk, or Loeche. The water of the springs of this place, which are hot and sulphuretted, are received into a large basin divided into four equal squares, each of them capable of containing thirty bathers. These square baths have dressing cabinets, two of which are kept at an elevated temperature, by means of stoves. Round each bath runs an estrade or bench a little under the water; on which, or on chairs, as may be most agreeable, persons, of both sexes, suitably attired, take their seats; and thus, partially immersed in hot water, they converse or read, and take refreshments, according to their several tastes. Many bathers have before them a small floating table, on which are placed a tea service, or a glass, handkerchief, books, and newspapers. Sometimes these tables are decorated by the Valaisian girls of the neighbourhood with bouquets of Alpine flowers, which, it is remarked, preserve, for a long time, in the vapour of the thermal water, their pristine verdure and beauty. Every bather is required to put on a dress of the same fashion and material: it consists of a large flannel gown, coming down to the feet, and a tippet over the shoulders, to protect them from the cold. Beginning with one hour at a time, the period of bathing is gradually increased until it reaches four hours in the morning and the like duration in the afternoon.

Our North American Indians have a fashion of bathing not very dissimilar from that of the Russians. The bather lies down in a small close tent, in which are also heated stones: water is poured on these, and the disengaged vapour and heat bring on a copious perspiration. After a certain time he comes out, and plunges himself into the nearest stream or lake.

Most of our readers would, we dare say, prefer the practice of the inhabitants of Cumana, as related by Humboldt. They go down to the Manzanares river with chairs, and seat themselves in companies in the water, where they chat away the evening. Such and so various are the ways of man in bathing.

LIVING ON WATER.

In the fourth, or June number of the "*Transactions of the Albany Institute*," for the present year, we meet with an interesting account, by Dr. M'Naughton, of a man who lived on water alone for fifty-three days.

VOL. I.—48

"Reuben Kelsey, the individual referred to, was, until three years ago, considered a young man of great promise—remarkable for the correctness of his conduct, and his diligence in the prosecution of his studies. After having received the ordinary advantages at the academy at Fairfield, he entered on the study of medicine, and read in the office of Dr. Johnson. In the year 1825 he attended the lectures at the College of Physicians and Surgeons of the Western District.

"Although among so many, it is not always possible to know what proficiency each makes; yet, from all I can gather (says Dr. M'N.) he must have at least equalled his companions in the progress he made in his studies. His health seemed good, and there was nothing very peculiar in the operations of his mind. But in the course of the summer, after the close of the session of the college, his health began to decline, and his mind seemed to have undergone a change. His spirits, which were never very buoyant; became more sedate, and his thoughts seemed habitually to dwell on the subject of religion. He quitted Dr. Johnson's office and went home. From that time until his death, he never left his father's house, even for a day. For the three years immediately preceding his death, he almost constantly kept his room, apparently engaged in meditation. His only companion was his bible. He read nothing else, and his whole thoughts seemed fixed upon another world. He shunned society, even that of the pious; but he seemed happy and full of hopes. To his family he was kind and attached; and, with the exception of the deep cast of his devotional feelings, the equilibrium of his intellect did not seem, to his friends at least, to be materially disturbed.

"Considering the little exercise he took, his general health, during the period, was as good as could have been expected. He came to the table at every meal, when called—and seemed not deficient in appetite. The only sickness of any consequence he experienced during his seclusion was an attack of cholera morbus, in the summer of 1828, from which he soon recovered, and seemed to enjoy his wonted health, until the latter end of May, 1829. At this time his friends began to notice that his appetite was failing. It continued to decline more and more, until about the beginning of July, when it seemed entirely to have disappeared. For some weeks he had eaten very little; but on the 2d of July, he declined eating altogether—assigning as a reason, that when it was the will of the Almighty that he should eat, he would be furnished with an appetite."

"For the first six weeks he went regularly to the well, in the morning, and washed his head and face, and took a bowlful of water with him into the house. With this he used occasionally to wash his mouth—he also used it for drink. His parents think, that the quantity of water he took in 24 hours, did not exceed,

if it equalled, a pint. When he had fasted about a week, his parents became alarmed, and sent for medical aid."

Compulsory means to make him take food were found unavailing. On one occasion, he went three days without taking even water; but this was probably more than he could persist in; as, on the fourth morning, he was observed to go to the well and to drink copiously and greedily.

"On the 11th day of his fast, he replied to the expostulations of his friends, that he had not felt so well, nor so strong, in two years, as at that moment, and consequently denied the necessity of taking food. For the first six weeks he walked out every day, and sometimes spent a great part of the day in the woods. His walk was steady and firm, and his friends even remarked that his step had an unusual elasticity. He shaved himself until about a week before his death, and was able to sit up in bed to the last day.

"His mental faculties did not seem to become impaired as his general strength declined; but, on the contrary, his mind was calm and collected to the end. His voice, as might have been expected, towards the last, became feeble and low, but continued, nevertheless, distinct. Towards the close of his life, he did not go into the fields, nor during the last week even to the well; but still, he was able to sit up and go about his room. During the first three weeks of his abstinence, he fell away very fast, but afterwards he did not seem to waste so sensibly. His colour was blue, and towards the last, blackish. His skin was cold and he complained of chilliness. His general appearance was so ghastly that children were frightened at the sight of him. Of this he seemed himself to be aware; for it was not uncommon to observe him covering his face when strangers were passing by." At the time of his death Mr. Kelsey was 27 years of age.

Dr. McNaughton very plausibly supposes that the system here, as in the cases of hibernating animals, lived on its own resources. When the body is emaciated, the fatty part is taken up by the absorbents, and conveyed into the blood—the chief condition for which state of things, to be carried on without causing delirium, raging fever, and death, is a supply of water to dissolve and dilute the saline and alkaline fluids. No other drink would answer the same intention in cases of abstinence from all solid food: strong drinks would consume the vital powers, inflame the digestive canal, and prevent absorption taking place.—The nutritive, so called, as porter, beer, and the like, would oppress the brain, cause fever and stupefaction, and dropsy. Hence we still repeat, that water is the only fitting drink. By what other single liquid, the result of distillation, or fermentation, or combination of liquids, could life be sustained, for a fifth part of the above time, without intolerable torment?

BAD AIR.

THE phrase, 'bad air,' is not quite so euphonic as the now fashionable Italian one of *malaria*, of which it is a literal translation: it is, however, tolerably expressive, and will very well convey our meaning.

The lungs have not the same omni-digestive power over the different kinds of air, which the stomach has over the immense variety of animal and vegetable matters presented to it. There is but one element to keep up the vitality of the lungs, and that is oxygen, which enters, in a fixed and definite proportion, into the composition of atmospheric air, and which we habitually take in at every breath. Whenever, therefore, the proportion of oxygen is diminished for the time being, or its due supply withheld, the lungs must suffer, and with them the heart and the circulation also. Let a large number of persons, for example, be crowded together in a close small apartment, and excluded from, or even imperfectly supplied by, the external air, consequences of the most alarming and fatal nature will result. The memorable history of the English prisoners in Calcutta, who were crowded into a room eighteen feet square, partially under ground, and having only one small opening to the light and air of day, is familiar to most of our readers. Very soon after they entered, a profuse perspiration commenced, followed by a high fever, and raging delirium, with cries of *air, air, water, water*. Of the whole number, a hundred and forty-six, who entered the prison, since called the Black Hole, at eight o'clock in the evening, but twenty-three had any vestiges of life at six in the morning. In general, however, the bad air does not so much consist in a deprivation of oxygen, as in the addition of other noxious gases, or airs. Even in the instance just cited, the sufferings and deaths proceeded more from the heat, and the carbonic acid gas, or fixed air, given out by the crowd in breathing, than from the loss of oxygen.

Bad air, or malaria, is supposed to most abound in marshy districts; what is its precise nature, we cannot say: it is moister, and often charged with gases, the result of vegetable decomposition and decay. The difference in temperature between the day and night, is also great in such places, during the autumnal months. Bad air, here, not only disorders the lungs, but acts unfavourably on the skin, and through these two organs on the stomach. We must always take into account the deleterious effects of bad water in marshy districts and low alluvial soils.

Bad air, of concentrated virulence, is sometimes given out from the holds of ships, after opening hatches which have been closed down; from cellars, in which offals and water have been allowed to accumulate; from the mud of river banks, at low tide, and of

ponds; and from the made earth of wharves. In some of these cases it acts on the persons who inhale it with all the violence of a poison, little short, in its intensity, of that disengaged from common sewers laid open, or mephitic air at the bottom of old wells.

It is important for us to distinctly understand, that in all the above varieties of bad air, whether as in the instance first given, or that in confined rooms, producing fainting, partial suffocation, apoplexy, or more protracted febrile disorder,—or in the second, from marshes, giving rise to intermittent and remittent fever,—or in the third example, causing yellow and malignant fevers, the effects are confined to the persons who are compelled to breathe it; the disease in these latter is not transferable to healthy persons who have not undergone such exposure. The first step for cure, is change of air, and removal to another place, where nothing but excessive ignorance, or inhumanity, can prevent the patients receiving every attention from physicians, friends, and attendants, without these latter incurring the slightest risk of catching the malady.

TURKISH CURES.

ONE article of advice by Voltaire to his friend D'Alembert, when telling him what he should do to subvert Christianity, was to lie—lie boldly. They who would destroy our confidence in the best principles of ethics and science, by their pompous assertions of ability to cure all diseases by one remedy, seem to act very much after Voltaire's advice. They not merely lie, but they lie boldly; and what seems at first more surprising, they get others to echo their lies.

Among the most marked instances of this practice, is the following one related by Dr. Madden in his *Travels*. Sitting, one day, in a coffee house, in Constantinople, with his attendant interpreter, who was also the volunteer trumpeter of his fame, he heard the latter engage in conversation with a Turk respecting his (Dr. M's.) professional skill: one proof furnished by this man to the listening Mahometan was, that his master had taken out the liver from a dying Effendi and put it in again, after having scraped off the disease—and that the patient got well the next day.

Notwithstanding this evidence of Turkish credulity, we doubt very much whether many of the good folks of Christendom are a whit inferior, in this pliable virtue, to the followers of Mahomet. If the people in Smyrna can be made to believe, that a man, who in fact thrusts a hook down another's throat, and brings back the instrument stained with blood, can draw blood directly from the heart, what is there more surprising in this, than that London cockneys can be persuaded of a fluttering at the heart being caused by a worm twisting round it, which will get to its very

core, unless removed by some patent vermifuge. Nor must the good folks of Philadelphia sneer at these foreign wonders, when some of them give their countenance to a sable genius, who insisted that a swelled knee in one of his patients was caused by a snake snugly coiled in the joint.

The "Testimony from Lisbon," in the shape of what the advertiser calls an "official and solemn document," lately published in some of our newspapers, will serve as a specimen of Turkish practice; for there is an affinity between great geniuses, no matter how remote from each other they may be thrown by time or place. Nothing can show more clearly the impudent ignorance of the advertiser of this "solemn and official document," than his claiming, in this instance, a success for the nostrum in question, which he alleges medical men have never had in similar circumstances. This assertion is, however, natural enough from a man who, unless he has come to the knowledge of it by recent inspiration, is as ignorant of the structure and diseases of the eye, as we, at this moment of writing, are of the size and form of the castles in the moon, lately observed by some German astronomers. So familiar are physicians and surgeons, or, as the advertiser calls them, 'the learned fraternity,' with cures of *closed* eyes, which are, in other words, eyes under inflammation, that he among them who should make a boast that he had cured such, would be regarded as an insufferably conceited coxcomb.

There is one precious acknowledgment contained in the preface to the "Lisbon Testimony," which we must not omit laying before our readers. It is, that "the whole body of physicians" in the United States are now satisfied that the panacea is not entitled to any confidence for its curative powers; or, as the advertiser *delicately* expresses it, they "are endeavouring to injure its fame." What has become of those numerous distinguished members of the faculty, who were so fully convinced of the wonder-working powers of the panacea? The fact is, there is not one to be found in this city; and it was high time for the acknowledgment to be made. After this, we hope the public will cease to be insulted with the old certificates of Doctors Chapman, Dewees, and Gibson, which are expressly contradicted by their later experience, and their notes to the Committee of the Philadelphia Medical Society.

As the proprietor of the panacea seems inclined to make foreign nations participators in his sarsaparilla syrup, now that it is rejected by the good people at home, we would counsel him not to forget Turkey in his exportations. His agents at Constantinople and Smyrna would have free scope for that beautiful simplicity of practice which characterises the central department in this city. The following rules, insisted on by the doctors in Turkey, could not but be gratifying to him. They are—

never to give advice before getting a fee; never to ask questions of the sick; and never to give intelligible answers to the friends. What a paradise for quacks must such a country be! There is, moreover, a fine field for a display of original and inventive genius, in restoring lost eyes, since the Turks have a fashion of every now and then pulling out these organs from a prostrated enemy, or rival for political eminence. Now, what singular honour would redound to the panacea cause, if, on the nostrum being given to some of these sightless pachas, we should learn that their eyes had grown again, and become as capable of all the offices of vision, as before. The anecdote, already mentioned, of Dr. Madden's interpreter, shows how readily a certificate on oath might be obtained to such cures; and as to the succeeding steps, they are easy enough. An interpreter has but to go before a *cadi* and swear, that by the blessing of Mahomet, and the taking of Swaim's Panacea, the blind Capudan Pacha has had his eyes, which had been torn out by the last Sultan, entirely renewed, and can now see a monkey on a minaret. The *cadi*, who is both judge and notary public, puts his official marks to the certificate, which, if the institutor of the inquiry desire, may be sent on to the grand vizir: he, if in good humour, will affix to it the seal of the empire. The document, then fitly called official and solemn, may be sent to the United States, and by its publication overwhelm with confusion the whole body of physicians, who are so shamefully incredulous respecting the wonder-working powers of the panacea.

TO OUR READERS.

THE present number completes the first volume of the Journal of Health. An important experiment has been made; and with a success transcending our most sanguine hopes. The public voice, in almost one unbroken accord of ready assent and approbation, has responded to the appeal which we ventured a twelvemonth ago to make in the cause of health, and its attendant supports—temperance, frugality, methodical division of time, and suitable alternation of bodily and mental exercise. Many, who at first feared that our limits were too circumscribed, are now the most sensible of the great extent and variety of our resources. The difficulty for us has been, not to find subjects, but to arrange and methodize,—nor to seek to dilate, so much as to condense and abstract. We have, at this time, lying before us, numerous volumes on Hygiene yet unexplored—materials for years' journalizing—points of vital import, to which we have only had it in our power barely to allude. We trust, therefore, to escape the charge of presumptuous confidence, if, strengthened by practice, and encouraged by public patronage, we promise to distribute freely, and not without discernment, what we have so largely collected.

Hitherto we have dwelt, with an emphasis becoming the importance of the subject, on temperance, in the large sense of the word; and have clearly shown that an indulgence, however slight, in the products of the *still*, and the use of tobacco, in any form, are uncalled for by the votary of true plea-

sure, and expressly forbidden to all those who value health, and that economy of healthy feelings by which men are most useful in their generation:—we have pointed out the common causes of disease, in errors of regimen, heedless exposure to atmospherical extremes, and ignorant, that is, self-medication, and trust in the knavery of quacks:—we have not neglected to indicate the necessity of active occupation to insure serenity of mind and pleasurable bodily feelings; and, also, the due proportion of time for sleep and repose, and the means and appliances which are best calculated to procure them. But much, necessarily, yet remains for us to treat of. Though we have spoken of the paramount call for pure air, and some of the circumstances under which it is deteriorated, we have still to discuss the subject of the location of public and private edifices, and the means for warming and ventilating, as well as of protecting them against certain winds and exhalations. Gymnastic exercises, and physical education, including an inquiry into errors in clothing, have been at different times touched upon in our pages; but we have not yet had time to give them that share of attention and full display to which, by their great importance, they are entitled: so, also, although the interests of the artisan and mechanic have not been neglected, we have still much pertinent advice, and numerous facts in reserve for them. Of aliment, in regard to quality, and the kind best adapted to general use, we have already spoken: hereafter we hope to be able to specify, with some minuteness, the properties of each article, and its effects on particular constitutions, and temporary states of the animal economy.

In carrying these designs into execution, we shall continue, as heretofore, to make the *Journal of Health* the vehicle, not so much of the sentiments of others, however high the sanction of authority under which they have been advanced, as of our own opinions, tested by actual observation and experience of their value. We may vary the means of persuasion; but in all cases they will be found to be coincident with our own convictions of propriety and utility.

In conclusion, we may be allowed to hope that our readers will take the past as evidence of our designs and execution for the future; and that the second year of our labours will be crowned with the same gratifying proofs of their approbation, which have been so liberally conceded to the first.

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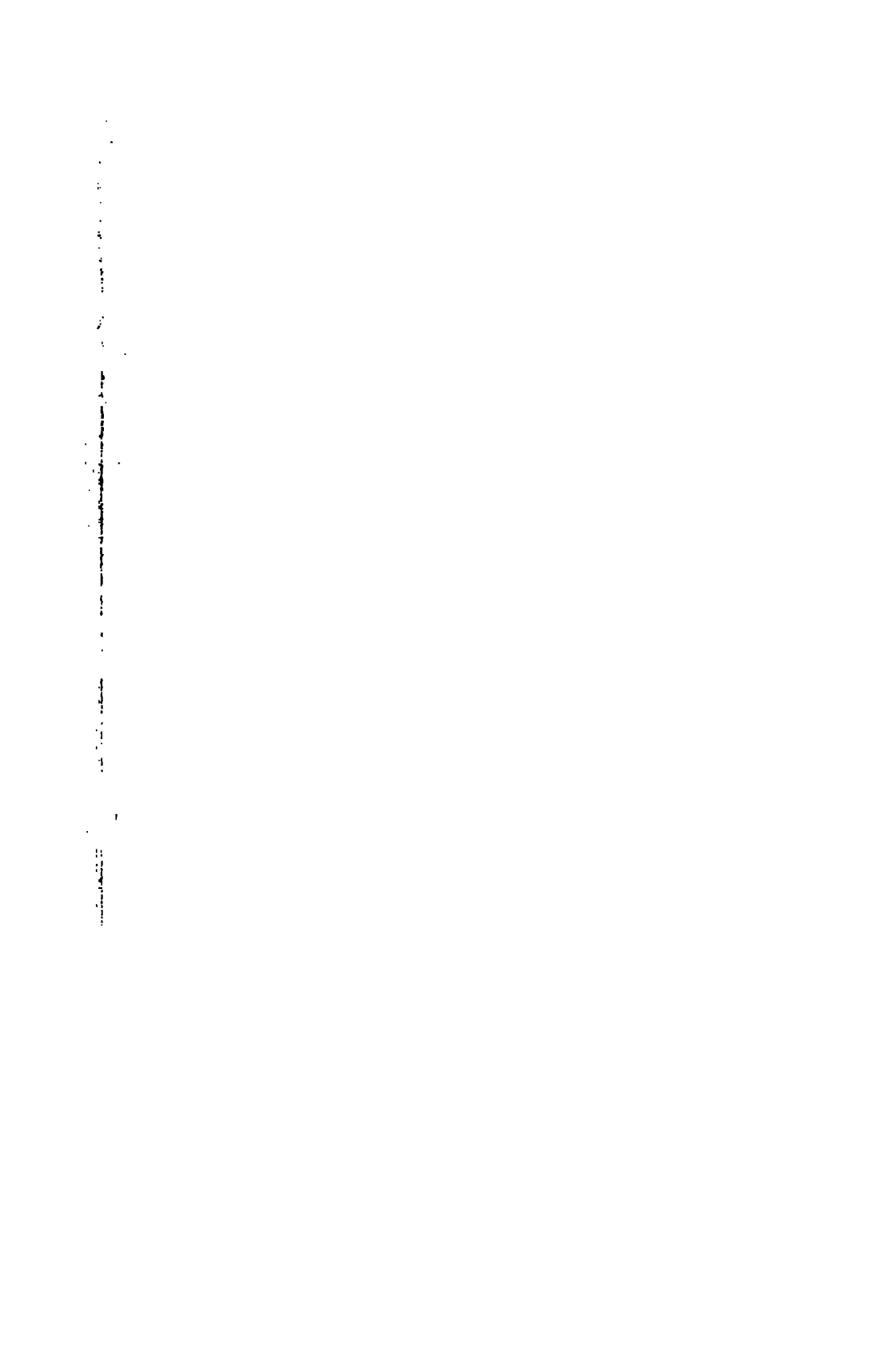
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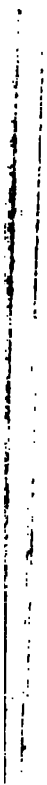
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